

T H E

CRITICAL REVIEW.

For J U N E, 1792.

*Calvary; or, the Death of Christ. A Poem, in Eight Books.
By R. Cumberland 4to. 10s. 6d. Boards. Dilly. 1792.*

THIS work is not inconsiderable as to magnitude, and of the utmost importance as to its object: but it is preceded by no Dedication to prepossess a patron, a friend, or reader, in its favour;—by no Preface to state the nature of its design, to obviate objections, to blunt the shafts, or conciliate the smiles, of criticism: it is accompanied by no explanatory notes, as might naturally be supposed necessary where a subject of such great importance was descanted on; no less than the machinations of evil men and evil spirits against the Lord's anointed, his death on the cross for the salvation of sinners, the overthrow of Satan, and the resurrection of the just. Mr. Cumberland, with confidence in his abilities, commits his performance to the public without bespeaking its attention, or soliciting its regard: and such a performance deserves both the one and the other. It is not a faultless monster, neither are all its defects light and trivial. But, compared with its perfections, and weighed in the scale opposite to them,

— ‘ they quick up-fly, and kick the beam.’

It may be considered as a second part, or as the sequel to *Paradise Regained*; an appellation more suitable to the present poem than to Milton's second epic: and it opens, like *Paradise Lost*, with the introduction of Satan, and an assembly of fallen spirits.

‘ ’Twas night, when Satan, prince of darkness call'd,
And fitly call'd, for evil hates the day,
Walk'd forth on hellish meditation bent,
Prowling the wilderness: where'er he trode,
Earth quak'd beneath his foot; before him roll'd
Thick cloud and vapour, making night's dark shade
More black and terrible; the beasts of prey,
Every wild thing that roams the savage waste
And howling to the moon demands it's food,
Fled his approach; the lion and the pard

Scented the blast and flunk into their dens ;
 For whilst his breast with raging passions boil'd,
 Hatred, revenge, and blasphemous despight,
 The sighs he vented from the hell within
 Breath'd death into the air ; his haggard eyes,
 Which still in speechless agonies he roll'd,
 Out-glar'd the hyæna's ; other fires than their's
 To light his dismal path he needed none.'

In this description we recognise that proud rebellious spirit who is so admirably delineated in the first of Milton's poems ; and his soliloquy, that succeeds on finding himself on the same spot where he had in vain practised his temptations, forcibly recalls the *Paradise Regained*. The language, a few lines at the beginning excepted, like the general diction of that poem, is rather defective in elevation, and what strengthens the similitude is, the recapitulation into which he enters of his different defeats. He summons the infernal host : the chiefs are enumerated ; their persons and attributes described ; and the poetical reader's old acquaintance, Belial, Baal (Beelzebub), Mammon, Moloch, &c. appear, agreeable to their former characters, as delineated by Milton. The council, indeed, rather too much resembles that of Pandæmonium. Moloch is for ' war, open war.' Belial for voluptuous seduction. Baal's politics are more deep and subtle, inferior only to Satan's, who selects Mammon as the fittest instrument to attempt the fidelity of Judas Iscariot.

Mammon, expatiating on his toils and labours observes,

' How many daintier spirits do I see
 Fair as in heav'n and in fresh bloom of youth,
 Whilst I, with shrivel'd sinews cramp'd and scorch'd
 'Midst pestilential damps and fiery blasts,
 Drag as you see a miserable load,
 Age-struck without the last resource of death.'

What he adds is totally inconsistent with the idea of his spiritual nature.

' Oft, when in search of gold or silver ore
 In earth's metallic veins, I've labour'd long
 And hard, in damp and darksome caverns pent,
 Mining the solid rock, at length to light
 And the free air emerg'd, I've found my limbs
 Stiffen'd with cramps, or with cold ague numb'd.'

Satan likewise somewhere talks of ' pains racking his *stiffen'd* joints.'

It is surely improper to represent a spirit, one of those called
 just

just before 'incorporeal essences,' as subject to bodily pains and infirmities. Neither can we thoroughly approve the speech of Satan to Moloch, who is introduced like Agamemnon reviewing the Grecian host, reprimanding some, and applauding others. (Il. iv.)

—— ' had all like thee
So bravely fought, heaven never had been lost.'

His rebuke to Dagon likewise appears to us exceptionable.

—— ' vast in size,
In soul diminutive, had that *huge mass*
Valour proportionate, heaven had been ours.'

The idea of such a possibility, though spoken by the father of lies, seems shocking and almost impious.

Mammon, now a reverend Levite in appearance, meets Judas in a solitary place, and the interview is managed with much address. The first speech of Judas, in which he complains that

—— ' if when all is past,
And this sad scene concludes, no reck'ning comes,
No grateful compensation after death,
Hard is our fate'——

When he lays himself open to temptation through the suggestions of avarice, the conduct of the poet is excellent: and the description of our Saviour's appearance at the celebration of the Passover is strikingly solemn. The language, though plain and unaffected, is not devoid of sublimity.

—— ' To this feast,
Prelusive of his own pure sacrifice
And type of his blood-shedding, Jesus came:
The guests were present and the table spread;
With loins begirt, as men upon the march,
And staff in hand, they snatch a hasty meal:
This done, in pensive meditation rapt,
The Savior, conscious of impending death,
Sate in the midst; to his all-present mind
The treason and the traitor stood confest.
Low'ring, abash'd and from the rest apart,
Iscariot at the table's lowest foot
Took post, where best he might escape that glance,
From whose intelligence no heart could hide
Its guilty meditations: all eyes else
Were center'd on the Savior's face divine,
Which with the brightness of the Godhead mix'd
Traces of human sorrow, and display'd

The workings of a mind, where mercy seem'd
 Struggling to reconcile some mortal wrong
 To pardon and forbearance: Such a look
 Made silence sacred, every tongue was mute;
 Ev'n Peter's zeal forbore the vent of words,
 Or spent itself in murmurs half suppress'd.
 At length the meek Redeemer rais'd his eyes,
 Where gentle resignation, tempering grief,
 Beam'd grace ineffable on all around.'

He addresses them as in the Gospel of St. John*, washes their feet, foretels his death, and points out his betrayer in the person of Judas. Here, and in the remaining part of this book, in which the discourse of Christ is continued, Mr. Cumberland keeps nearly to the noble original. Its unornamented grandeur and pathos could indeed receive no addition from the pomp and harmony of numbers. Mr. Cumberland has acquitted himself with decency, which we consider as no moderate compliment in so difficult an undertaking. All adventitious ornament would have been ungenial to the Evangelist's narrative, and debased its majestic simplicity. But it is somewhat remarkable, that Mr. Cumberland should have omitted the only figurative† passage in it, consequently most susceptible of poetical ornament, that in which our Savior compares himself to a vine, and his disciples to its branches. The sop, which our Lord gives to Judas, is styled, we think improperly, '*a spell*.'

' Now, as the spell within him 'gan to work,
 The traitor's visage, like the troubled sea
 Uptorn and furrow'd with tempestuous winds,
 Shifted its hues, now deadly pale, aghast
 And horror struck, now fiery red, deform'd
 With hellish rage, and from man's semblance chang'd
 To very dæmon, terrible to fight.'

Mr. Cumberland here indulges himself in a description not warranted by Scripture; the comment may, however, be allowed, though not strictly authorised. A beautiful image of a very different kind occurs in these lines.

' So spake the Lord, and with these gracious words
 His faithful remnant cheer'd, for soft they fell
 As heav'n's blest dew upon the thirsty hills,
 And sweet the healing balm, which they distill'd
 On sorrow-wounded souls.'——

* Vide chap. xiii. to the conclusion of chap. xviii.

† John xv. 1.

A judi-

A judicious reflexion, addressed to unbelievers, closes the book.

The next gives an account of Judas' treason. His soliloquy, his sophistical arguments to reconcile the meditated treachery to his conscience, are excellent. His interview with Caiaphas and the Jewish Sanhedrim is, we think, too much dilated. Some spirited apostrophes, naturally arising from their behaviour, and the description of the infernal synod succeeding to their vacant seats on the dissolution of the assembly, are traced by the pencil of genius.

' Now break your synod up, ye envious priests,
Elders and scribes! prepare your harden'd hearts
To judge the Lord of Life'——

' Hence to your homes! there meditate new plots;
The fiends shall be your helpers, to your thoughts
Present, though not to fight, they swarm around,
Now here, now there, now hovering over head,
Where, as your enmity to Christ breaks forth,
And your blaspheming voices fill the roof,
Like steaming vapors from sulphureous lakes,
Joyous they catch the welcome sounds, and fan
With clapping wings the pestilential air,
Applauding as they soar. Now clear the hall;
Yield up your seats, ye substituted fiends;
Hence, minor dæmons! give your masters place!

And hark! the King of Terrors speaks the word,
He calls his shadowy princes, they start forth,
Expand themselves to fight and throng the hall,
A synod of infernals: forms more dire
Imagination shapes not, when the wretch,
Whom conscience haunts, in the dead hour of night,
Whilst all is dark and silent round his bed,
Sees hideous phantoms in his fev'rish dream,
'That stare him into madness with fix'd eyes
And threat'ning faces floating in his brain.'

The effects of the music, which sounds by Satan's command the praise of Mammon, demands applause for boldness of conception and felicity of style, which, as well as some of its images, is truly classical. But we must not transcribe every passage that deserves our approbation. Chemos, styled by Milton, 'the obscene dread of Moab's sons,' enters the assembly, and informs them of Jesus' behaviour, and his discourse to his disciples on the mount of Olives.

—— ‘ I saw him fall
Prostrate to earth, and vent such heart-felt groans,
That were I other than I am, less wrong'd,
Less hostile to the tyranny of Heaven,
Whence I am exil'd, I had then let fall
Weak pity's tear and been my nature's fool.’

This sentiment seems imitated from a noble passage in the *Tempest*, when Ariel informs Prospero that his enemies were in so wretched a state,

‘ That if you now beheld them, your affections
Would become tender.

Pros. Dost thou think so, spirit ?

Ariel. Mine would, Sir, were I human.’

Prospero's reflexion on this speech, and indeed the whole passage, may be imitated, but never exceeded. The narrative given by Chemos of his combat with Gabriel is exceptionable, as it gives an ungenial idea of a spirit to suppose him capable of receiving a bodily wound, and that wound exhibiting ‘ a ghastly chasm and fore-rankling, where Gabriel's spear had lodg'd its maffy *fluke*.’ Milton and Homer introduce the same circumstance, but with this salvo, that spiritual essence soon closes again, which somewhat qualifies the idea. The indignation with which Satan hears this account is highly characteristic.

‘ Doth Gabriel think God's favour can reverse
Immutable pre-eminence, and raise
His menial sphere to that, in which I shone
Son of the morning ? Doth he vainly hope
Exil'd from heav'n we left our courage there,
Or lost it in our fall, or that hell's fires
Have parch'd and wither'd our shrunk sinews up ?
Delusive hope ! the warrior's nerve is strung
By exercise, by pain, by glorious toil ;
The torrid clime of hell, it's burning rock,
It's gulph of liquid flames, in which we roll'd,
Have calcin'd our strong hearts, breath'd their own fires
Into our viens, and forg'd those nerves to steel,
Which heav'n's calm æther, her voluptuous skies
And frequent adorations well nigh smooth'd
To the soft flexibility of slaves,
Till bold rebellion shook its fetters off,
And with their clangor rais'd so brave a storm,
That God's eternal throne rock'd to it's base.’

He declares his resolution to revenge Chemos, by combating Gabriel himself; and the book concludes with these nervous lines.

' 'Twas said, the princes of th' assembly rose
In reverence to his will; the legion round
Smote on their shields the signal of assent,
Tow'ring he stood, the Majesty of Hell,
Dark o'er his brows thick clouds of vengeance roll'd,
Thunder was in his voice, his eye shot fire,
And loud he call'd for buckler and for spear;
These bold Azazel bore, enormous weight,
For Atlantean spirit proper charge:
With eager grasp he seiz'd the towering mast,
And shook it like a twig; then with a frown,
That aw'd the stoutest heart, gave sign for all
Strait to disperse, and vanish'd from their fight.'

We must not, however, be silent in regard to some defects of language that occur in this part of the performance.

' *Perch'd* on the summit of the sacred mount
Should'ring God's temple a proud palace stood.'

' *Perch'd*' conveys a degrading idea of a 'proud palace,' and its 'should'ring' the temple a very incongruous one.

To be '*trap'd* in a snare;' to '*set the croud agape*;' Satan's '*having furlough* upon earth;' '*all this night kept house*;'

' The halls and *lobbies* vomit forth a swarm
Of faucy servitors,' —

are expressions either modern or mean. 'The *dead* anatomy.' What occasion for this epithet? '*Gloat* with envy.' Eyes may glare or flash with envy, but '*gloat*' is commonly applied to another passion. 'Let prophecies,' says Judas, speaking of the death of Christ, 'sound his *knell*;' but was it usual among the Jews to toll a bell on such an occasion? Potof's, '*glittering* mountains' are mentioned 1500 years before the epithet could be appropriate, or that name given to them. They are talked of by Satan; and if prescience be allowed him, we withdraw our objection.

In the catalogue of the infernal host in the first book, '*wizards* and familiars,' and in several other places '*wizard* imps,' are mentioned as a species of *dæmons*; but is not this a mistake? By wizard we understand a conjurer, not a devil.

In the fourth book we have a general review of Christ's agony in the garden.

' Lo ! where the Savior kneels ; he looks around
 For some to succour, to support, some friend,
 Whose sympathising eye might beam upon him,
 And with a moment's glance of pity chear
 His desolated spirit. All around
 Is vacant horror, solitary, dark ;
 The partners of his heart, the chosen few,
 The friends, who should have watch'd, are wrapt in sleep,
 Insensible, supine, oblivious sleep ;
 Woes multiplied by woe, and that the worst,
 Ingratitude, the sharpest fang that gnaws
 Man's bleeding bosom. In this sad extreme,
 His soul revolting from the noisome draught,
 With eyes to Heav'n uplifted, and a sigh,
 Which shew'd that human weakness then o'erpower'd
 His soul's diviner part—Abba ! he cries,
 Father, all things are possible to Thee,
 Remove this cup !—Then bows his patient head
 And qualifies the pray'r—Yet not my will,
 But thine be done !—No voice from Heav'n replies :
 All Nature sleeps in silence still as death,
 As if the planets in their spheres had paus'd
 To watch the trembling balance, on whose point
 The fortunes of this globe suspended hung,
 It's ruin or redemption, death or life.'

This is striking and pathetic, and the horror that overwhelms Satan, now arrived to encounter Gabriel, at Christ's ' draining the cup mysterious,' is happily conceived and delineated. His interview with Gabriel does no less credit to Mr. Cumberland's powers of imagination : but their comparison to Hannibal and Scipio on the plain of Zama, ' one blooming in immortal youth,' the other finding ' his strength as by enchantment blasted,' though it strikes us as justly applicable, yet is destitute of any good effect. Small things thus assimilated to great, rather diminish than elevate the subject. The similitude reversed, i. e. Hannibal and Scipio, compared to Satan and Gabriel, would have added dignity and consequence to the idea of the persons so illustrated. When Satan complains of being ' weak and ill at ease,' and when in another place he is described as hurl'd to the bottomless pit ' with shatter'd brain and broken limbs,' the idea of real substance too forcibly occurs to our mind. We have before noted some expressions of this kind, and many others might be selected. Spiritual essence is of so subtle a nature that it cannot well be apprehended by mortality, but eludes the grasp, and fades unembodied

unembodied and colourless* before the mental eye. The difficulty of avoiding such phrases, therefore, as convey ideas of matter, when those aerial beings are necessary agents, is fully obvious, and Mr. Cumberland has but copied the errors, if we may so style them, of Milton†. The ensuing speech is not free from this mixture of spirit and matter. That the fallen angels, having by sin impaired their divine nature, became subject to pain and other evils, was the poetical creed, and possibly not a groundless one, of Milton's; and Mr. Cumberland is certainly liable to no reprehension for the manner in which he has followed it in this, and in many other parts of his poem.

' Since this angelic form, from death exempt,
Sometimes shall yield to aches and transient pains
And natural ailments for awhile endur'd,
What wonder, if ethereal spi'rit like me,
Pent in this atmosphere, and fain to breathe
The lazy fogs of this unwholesome earth,
Pine for his native clime? What, if he droop,
Worn out with care and toil? Wert thou as I
Driv'n to and fro, and by God's thunder hurl'd
From Heav'n's high ramparts, would that filken form
Abide the tossing on hell's fiery lake?
Hadst thou like me travers'd the vast profound
Of antient Night, and beat the weary wing
Through stormy Chaos, voyage rude as this
Wou'd ruffle those fine plumes. I've kept my course
Through hurricanes, the least of which let loose
On this firm globe would winnow it to dust,
Snap like a weaver's thread the mighty chain,
That links it to heav'n's adamantine floor,

* The character of Ariel, in the Tempest, is, if any, an exception to this observation; and shews the extraordinary powers of Shakspeare. We form as distinct a conception of this supernatural being as of any of the human actors in that wonderful drama.

† He, however, makes a good apology for himself in the words of Raphael, to our first progenitor.

— How shall I relate
To human sense th' invisible exploits
Of warring spirits? Book v. 556.
This difficulty he proposes to get over in the following manner:
— what surmounts the reach
Of human sense, I shall delineate so,
By lik'ning spiritual to corporeal forms,
As may express them best. Book v. 571.

It must be confessed, after all, that it was impossible for Adam to understand the angel's discourse about legions, imbattled squadrons, files of war, brazen chariots, emblazon'd shields, and a hundred similar expressions; but the reader can, and with that we ought to be satisfied.

And

And whirl it through the Infinite of Space.
 And what hast thou, soft Cherub, done the whilst?
 What are thy labors? What hast thou atchiev'd?
 Heav'n knows no winter, there no tempests howl;
 To breathe perpetual spring, to sleep supine
 On flowery beds of amaranth and rose,
 Voluptuous slavery, was Gabriel's choice:
 His bosom never drew th' indignant sigh,
 That rent my heart, when call'd to morning hymn
 I paid compulsive homage at God's throne,
 Warbling feign'd hallelujahs to his praise.
 Spirits of abject mould, and such art thou,
 May call this easy service, for they love
 Ignoble ease; to me the fulsome task
 Was bitterest slavery, and though I fell,
 I fell opposing; exil'd both from heav'n
 Freedom and I shar'd the same glorious fall.
 Go back then to thy drudgery of praise,
 Practise new canticles and tune thy throat
 To flattery's fawning pitch; leave me my groans,
 Leave me to teach these echoes how to curse;
 Here let me lie and make this rugged stone
 My couch, my canopy this stormy cloud,
 That rolls stern winter o'er my fenceless head;
 'Tis freedom's privilege, nor tribute owes,
 Nor tribute pays to Heav'n's despotic King.'

The same spirit which characterises the fallen archangel in Milton is here admirably supported: the ideas are, however, copied from him, but not the dreadful effect which the glance of our Savior wrought on the haughty spirit.

' Thus whilst he spake, the Savior of mankind,
 New ris'n from pray'r, drew nigh; whereat the fiend,
 Or e'er the awful presence met his eye
 Shivering, as one by sudden fever seiz'd,
 Turn'd deadly pale; then fell to earth convuls'd.
 Dire were the yells he vented, fierce the throes
 That writh'd his tortur'd frame, whilst through the seams
 And chinks, that in his jointed armour gap'd,
 Blue sulph'rous flames in livid flashes burst,
 So hot the hell within his fuel'd heart,
 Which like a furnace sev'n times heated rag'd.'

When Mr. Cumberland gives scope to his imagination, or adopts ideas from the Paradise Lost, his style, like Milton's, is in general forcible, sonorous, and majestic. When he adheres to the narrative or dialogue part of the Scripture, his resemblance

blance to the Paradise Regained is no less conspicuous. He creeps on the ground, or skims near it, on doubtful and timid wings. The flights of fancy are indeed improper on such an occasion. And when he paraphrases the original, as he does in regard to the treachery of Judas, and in expressing the devotional sentiments utter'd by our Saviour, neither the narrative nor moral receives any additional graces. The poem returns to Satan. He is discovered by Mammon rolling in torments on the ground, and unable to rise. He compares himself to Prometheus, and his sufferings to those caused by the envenomed shirt of Nessus*. But even poetical probability is violated by his dwelling on the dreams of history, or fables of bards at such a period. He speaks more in character, as we may suppose that the circumstance might have attracted his observation, when he utters this comparison.

‘ Me like an eagle in my tow’ring flight,
From the proud zenith of the sun’s bright sphere
Headlong he hurls to earth with shatter’d wing
And plumes dishevell’d grov’ling in the dust.’

In enumerating his impious actions he observes,

‘ These and a countless multitude of wrongs
Cry in the catalogue so loud against me,
That should the thunder of God’s vengeance sleep,
Mercy herself would seize th’ uplifted bolt
And speed the ling’ring blow.’

This sentiment is expressed in Shakspeare’s happiest manner; and the conclusion of the book is wonderfully sublime and terrible. Satan, being raised from the ground by Mammon, bears reluctant testimony to the power and divinity of Christ, and feels a presentiment of his impending doom.

—— ‘ I perceive
These exhalations, that the night breathes on me,
Are loaded with the vaporous steams of hell.’

He delivers his last injunctions to Mammon: who

—— ‘ in ghastly silence stood
Gazing with horror on his chieftain’s face,
That chang’d all hues by fits, as when the north,
With nitrous vapors charg’d, convulsive shoots

* A character in one of Massenger’s plays expresses himself in the same figurative manner.

No! I must downward, downward; tho’ Repentance
Could borrow all the glorious wings of Grace,
My mountainous weights of sins would crack their pinions,
And sink them to hell with me. The Renegado, Act iii. Sc. 2.

The despair of Grimaldi, in the scene from whence the above is taken, is not inferior, and very similar to that of Satan’s in the present poem.

It's fiery darts athwart the trembling pole,
 Making heav'n's vault a canopy of blood;
 So o'er the visage of the exorcis'd fiend
 Alternate gleams like meteors came and went;
 And ever and anon he beat his breast,
 That quick and short with lab'ring pulses heav'd.
 One piteous look he upward turn'd, one sigh
 From his sad heart he fain had sent to heav'n,
 But ere the hopeless messenger could leave
 His quiv'ring lips, by sudden impulse seiz'd
 He finds himself uplifted from the earth;
 His azure wings, to sooty black now chang'd,
 In wide expanse from either shoulder stretch
 For flight involuntary: up he springs
 Whirl'd in a fiery vortex round and round;
 As when the Lybian wilderness caught up
 In sandy pillar by the eddying winds
 Moves horrible, the grave of man and beast;
 Him thus ascending the fork'd light'ning smites
 With sidelong volley, whilst loud thunders rock
 Heav'n's echoing vault, when all at once, behold!
 Caught in the stream of an impetuous gust
 High in mid-air, swift on the level wing;
 Northward he shoots, and like a comet leaves
 Long fiery track behind, speeding his course
 Strait to the realms of Chaos and old Night,
 Hell-bound, and to Tartarean darkness doom'd.

(To be continued.)

A Vindication of the Rights of Woman: with Strictures on Political and Moral Subjects. (Concluded from Vol. IV. p. 398)

WOMEN are supposed to be degraded; for, possessing rights coequal, *almost* coeternal, with man, they are sunk, in our fair author's opinion, unjustly and improperly below him. I have often erred, says Hogarth, in his Analysis of Beauty, in the drawings: look not on these, but on the precepts. Yet it is strange, that an analyser of beauty could not express it in correct drawings: it is more surprising, that this contender for the equality of women, cannot defend the cause in a correct sentence, or with accurate ideas. Women we have often eagerly placed near the throne of literature: if they seize it, forgetful of our fondness, we can hurl them from it. A sentence that occurs early in the 4th chapter, has drawn this opinion almost reluctantly from us. The '*flamina* of immortality, if I may be allowed the phrase, is the *perfectibility* of human reason'—Why? the explanation is not more singular:

singular: 'for was man created perfect, or did a flood of knowledge break in upon him when he arrived at maturity, that precluded error, I should doubt, whether his existence would be continued after the dissolution of the body.' This is the old absurd proposition quaintly and awkwardly expressed, viz. because our reason is imperfect, there must be a future state; for reason must be perfected. We may as well say, because apples are not as large as pumpions, there must be future orchards in the other world. The reasoning, which follows in the same page, is equally untenable; and, if miss Wollstonecraft had wished to give a practical instance of the inferiority of the female mind, she has completely effected it. Again, 'but dismissing those fanciful theories, and *considering woman as a whole, let it be what it will, instead of a part of man*, the enquiry is, whether she has reason or not.' Why? because, if she has, she was not intended merely as the solace of man.—This is literally uniting the mechanical powers in a machine to cut cabbages: dear lady, you *may* be a *pleasing* companion, but, depend on it, we will allow you other merits. We only wish that you would not so rashly resign the power of pleasing; for be assured your different qualifications without it, will not be very impartially weighed.

The power of generalizing ideas is the only rational acquirement, it is said, of the divine being, and this acquisition has by some been denied the ladies; and the causes that degrade the sex, and prevent woman from this operation of the mind, are next pointed out. We never yet met with a lady who was not able to generalize or decompound ideas. An instance? Well, you shall have one. A young lady, with a full flow of health, and a vivid glow of colour, looks well at a ball with ribbons of an apple green. It is a simple observation, but the rival beauty immediately renders it a general one, and fixes in her mind, the propriety of suiting the colour of the dress to the complexion. On her next appearance, knowing that an olive beauty will look disadvantageously with the apple green, she politically adopts the lilac or the brown. How then are the ladies degraded? The operation of the mind is the same, whether the subject be the colour of a ribbon, the source of moral virtue, or the connection of any cause with the effect.

From the remotest antiquity, woman, our author tells us, has either been a slave or a despot, and either situation retards the progress of reason. Some pages are employed to show that minute attention to woman weakens their minds, and miss Wollstonecraft wishes 'to see the distinction of sex confounded in society, unless'—Do our eyes deceive us?—unless—where **LOVE** animates the behaviour. Is it so then? Our fair au-
thor

thor objects not to the lover; and reason may, she thinks, be degraded with such an object in view.

‘ In the regulation of a family, in the education of children, understanding, in an unsophisticated sense, is particularly required: strength both of body and mind; yet the men who, by their writings, have most earnestly laboured to domesticate women, have endeavoured, by arguments dictated by a gross appetite, that satiety had rendered fastidious, to weaken their bodies and cramp their minds. But, if even by these sinister methods they really persuaded women, by working on their feelings, to stay at home, and fulfil the duties of a mother and mistress of a family, I should cautiously oppose opinions that led women to right conduct, by prevailing on them to make the discharge of a duty the business of life, though reason were insulted. Yet, and I appeal to experience, if by neglecting the understanding they are as much, nay, more detached from these domestic duties, than they could be by the most serious intellectual pursuit, though it may be observed, that the mass of mankind will never vigorously pursue an intellectual object *, I may be allowed to infer that reason is absolutely necessary to enable a woman to perform any duty properly, and I must again repeat, that sensibility is not reason.’

This reasoning, for want of a few necessary distinctions, might easily be rendered ridiculous, but we have disclaimed this petty warfare. We have selected this passage from the desultory inconclusive chapter before us, to show with how much labour Miss Wollstonecraft erects her trifling buildings. We allow that women must have reason for these pursuits, and, in general, the sounder the judgment, they will execute them better. But how is this connected with the subject? or does it prove that the lady who is never suffered to stoop for her handkerchief cannot be either a good wife or a good mother.

The degrading sensibility, attained by these indulgences, is supposed to be the source of error in another view, by unfitting the mind for the most early and delightful office, ‘teaching the young idea how to shoot.’ People of sensibility infallibly spoil the child’s temper, it is said; but it may be added, that the severity of reason, independent of sensibility, breaks the spirit; and that the heart dictates a thousand nameless endearing attentions, which the reason is a stranger to: besides, that the human mind possesses social affections, as well as reasoning powers, which must be checked by such conduct. But the absurdity of the remark will be, in a moment clear, or, if it is not, the reduction to an absurdity soon appears. ‘I have

* * The mass of mankind are rather the slaves of their appetites than of their passions.’

followed,

followed, says the author, this train of reasoning much further, till I have concluded that a person of genius is the most improper person to be employed in education either public or private.' Follow it, dear lady, a little farther; and with your singular talents, you will soon perceive these premises lead to a farther conclusion, that the very best person, to whom education can be intrusted, is an idiot.

' It would almost provoke a smile of contempt, if the vain absurdities of man did not strike us on all sides, to observe, how eager men are to degrade the sex from whom they pretend to receive the chief pleasure of life; and I have frequently with full conviction retorted Pope's sarcasm on them; or, to speak explicitly, it has appeared to me applicable to the whole human race. A love of pleasure or sway seems to divide mankind, and the husband who lords it in his little harem thinks only of his pleasure or his convenience. To such lengths, indeed, does an intemperate love of pleasure carry some prudent men, or worn out libertines, who marry to have a safe bed-fellow, that they seduce their own wives. — Hymen banishes modesty, and chaste love takes its flight.

' Love, considered as an animal appetite, cannot long feed on itself without expiring. And this extinction, in its own flame, may be termed the violent death of love. But the wife who has thus been rendered licentious, will probably endeavour to fill the void left by the loss of her husband's attentions; for she cannot contentedly become merely an upper servant after having been treated like a goddess. She is still handsome, and, instead of transferring her fondness to her children, she only dreams of enjoying the sunshine of life. Besides, there are many husbands so devoid of sense and parental affection, that during the first effervescence of voluptuous fondness they refuse to let their wives suckle their children. They are only to dress and live to please them: and love—even innocent love, soon sinks into lasciviousness when the exercise of a duty is sacrificed to its indulgence.'

These remarks require not a comment; but that they should fall from a female pen, is a little surprising. If to be loved, degrades the sex, we suspect our author's plan of reformation will be less successful, than even that of her great coadjutor Mr. Thomas Paine. In the conclusion, she is more rational, and we shall transcribe it.

' In tracing the causes that, in my opinion, have degraded woman, I have confined my observations to such as universally act upon the morals and manners of the whole sex, and to me it appears clear that they all spring from want of understanding. Whether this arise from a physical or accidental weakness of faculties,

culties, time alone can determine; for I shall not lay any great stress on the example of a few women * who, from having received a masculine education, have acquired courage and resolution; I only contend that the men who have been placed in similar situations, have acquired a similar character—I speak of bodies of men, and that men of genius and talents have started out of a class, in which women have never yet been placed.'

As we have now ascertained the outline of our author's system, and adduced the principal arguments brought in support of it, and a few (indeed a few only) of the very peculiar opinions and expressions, we must step on more rapidly, lest the Rights of Woman seem to preclude the great *privileges* of man. The 5th chapter contains 'animadversions on some of the writers who have rendered women objects of pity, bordering on contempt.' This is the language of the present author, and our readers can now understand it without a comment. The first of the writers examined is Rousseau, and he is reprehended for making Sophia the tender victim of love and sensibility. Fordyce is blamed for inculcating, in his system, female meekness and artificial grace; for the farrago of affected sentiment and unnatural refinement; for extravagant unmeaning compliment, and its doctrines of abject submission. We own that to Fordyce's Sermons much may be objected; nor can we deny that many of the observations, in this section, are just. Dr. Gregory comes next under review; and our author a little petulantly objects, in the midst of some judicious and well-turned compliments, to the concise elegance of the style, scarcely suitable to the affectionate father, with his tenderness and solicitude tremblingly alive. Miss Wollstonecraft knew not Dr. Gregory, and we forgive her; she will, however, excuse us for remarking, that the tender elegance of his mind, his habit of thinking and speaking with feeling and propriety, were so firmly rooted, that his most careless convivial language had often the elegance of a finished composition. The great objection to the 'Last Legacy' seems the system of dissimulation, which pervades the whole; but on the subject we have already given our opinion. Some of Mrs. Piozzi's opinions; those of the baroness de Stael, of madame Genlis, Mrs. Chapone, and Mrs. Macaulay, are mentioned with respect or with an ardor of esteem; yet with Mrs. Chapone our author adds, that she cannot always agree in opinion; some general observations on education, introduced

* * Sappho, Eloisa, Mrs. Macaulay, the empress of Russia, madame d'Eon, &c. These, and many more, may be reckoned exceptions; and, are not all er oes, as well as heroines, exceptions to general rules? I wish to see women neither heroines nor brutes; but reasonable creatures.'

with

with strictures on lord Chesterfield's system, conclude the chapter.

The sixth chapter is on the effect which an early association of ideas has on the general character. The proposition, as a general one, is unexceptionable. We object only to the application, as connected with our author's system: if the manners of women are not so essentially wrong, as they are represented in this volume, the early association of ideas is not injurious.

‘Modesty! sacred offspring of sensibility and reason!—true delicacy of mind!—may I unblamed presume to investigate thy nature, and trace to its covert the mild charm, that mellowing each harsh feature of a character, renders what would otherwise only inspire cold admiration—lovely!—Thou that smoothest the wrinkles of wisdom, and softenest the tone of the sublimest virtues till they all melt into humanity;—thou that spreadest the ethereal cloud that surrounding love heightens every beauty, it half shades, breathing those coy sweets that steal into the heart, and charm the senses—modulate for me the language of persuasive reason, till I rouse my sex from the flowery bed, on which they supinely sleep life away!’

This pretty poetical address introduces the chapter, of which a ‘comprehensive consideration of modesty,’ in general, is the subject—not considering modesty as a ‘sexual virtue.’ How this is done may appear surprising; we have seen such instances in legerdemain tricks—hey presto, pass, be gone! was any thing ever executed more dexterously. See; modesty is no longer modesty: it is something else, and that something, a lady who can write like miss Wollstonecraft, who can discuss anatomical subjects with men, and the proportions of naked statues (p. 278), is of very little importance. Let us, however, give a short abstract of the power which thus transmutes words and things. Modesty is either the purity of mind, which is the effect of character, or it is that soberness of mind which sets a *proper* value on our powers and abilities. In the common systems of vulgar souls this last quality is styled confidence. A modest man is steady, a humble man timid, and a bashful one timid from ignorance. This is a trifling jargon: modesty when applied to women is, as miss Wollstonecraft states, purity of mind. This purity may not be alarmed at the learned discussions of anatomy, the sexual system of botany, or the proportions of the Farnese Hercules. She has, however, unfortunately forgotten that the imagination, which the severity of study, or the profoundest investigations cannot wholly suppress, will connect these subjects with

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others, which a pure mind should not admit. Unfortunately, on these enquiries the imagination, for reasons which it is unnecessary to state, is peculiarly active. In this disquisition then, respecting modesty, she has in some respects changed the terms, and in others misrepresented them. If she had adopted the first distinction of purity of mind, and added a corresponding propriety of behaviour, she would have come nearer to the truth, and she would have found modesty to be peculiarly a female virtue. We know, indeed, that many men are truly modest; that others can, for a time, guard their conduct, and appear so; but women, in consequence of their peculiar sensibility, feel more quickly and with more pain any offensive hint. This is, however, the source of our author's error: women *must* not have more sensibility, because it is a weakness, consequently they must not possess, in a peculiar degree, modesty. What are virtue, purity and modesty, compared with a system? what are even the lives of all the men and women that ever existed?

The difficulties and inconsistencies we mentioned pervade the whole chapter, and produce either confusion or error in the reasoning. Some parts of it contain representations not the most delicate: they are, however, the errors of women, and should have been respected by a woman. Swift's picture of a lady's dressing-room is indefensibly indelicate: it would have been disgusting from a female pen, and yet we have often the door left ajar, and we see too much.

In the 8th chapter, miss Wollstonecraft endeavours to show, that 'morality is undermined by sexual notions of the importance of a good reputation.' The first proposition startled us. 'It has long since occurred to me, says this levelling lady, that advice respecting behaviour, and all the various modes of preserving a good reputation, which have been so strenuously inculcated on the female world, were *specious* poisons, that, incrusting morality, eat away the substance.' The foundation of the reasoning, in support of this curious proposition is that, from the present state of the arguments, women are led to prefer reputation to chastity, and are not unwilling to err, if they think their errors will be concealed. The reasoning is perfectly consistent with the rest of the work, for it can only have any force, when the preliminary is admitted, that modesty is no sexual virtue. These are propositions that cannot be treated with ridicule: it is enough to adduce them to raise the contempt and indignation of man, and of her own sex. The concluding reflections on the chastity of man, are more nauseously disgusting and indelicate, than a reader, without some specimens of the style and language of this volume, can conceive.

Our

Our author next proceeds to consider 'the pernicious effects which arise from the unnatural distinctions established in society.' But the first part is 'meat thrice sodden,' the repeated observations on the necessity of rendering woman independent, and no longer an idol on account of her beauty, no longer the enervated victim of sensibility and indulgence; the second part is fibre purely political, a trifling declamation of a levelling reformer: to which is added some enquiry on the proper employment for women.—The two following chapters on parental affection and filial duty are scarcely in a different style. The precepts are calculated to form such women as we hope never to see; such as we are certain would waste their days in joyless celibacy, their sweets upon the desert air.

Our author's observations on 'national education' are not distinguished for extensive views, or just reasoning. The declamation on the danger of public schools is trite and trifling; the remarks on female boarding-schools have a better foundation: we suspect, that the unpleasing picture is a likeness. The outline of the new plan we shall transcribe.

'To render this practicable, day schools, for particular ages, should be established by government, in which boys and girls might be educated together. The school for the younger children, from five to nine years of age, ought to be absolutely free and open to all classes*. A sufficient number of masters should also be chosen by a select committee, in each parish, to whom any complaint of negligence, &c. might be made, if signed by six of the children's parents.

'Ushers would then be unnecessary; for I believe experience will ever prove that this kind of subordinate authority is particularly injurious to the morals of youth. What, indeed, can tend to deprave the character more than outward submission and inward contempt? Yet how can boys be expected to treat an usher with respect, when the master seems to consider him in the light of a servant, and almost to countenance the ridicule which becomes the chief amusement of the boys during the play hours.

'But nothing of this kind could occur in an elementary day-school, where boys and girls, the rich and poor, should meet together. And to prevent any of the distinctions of vanity, they should be dressed alike, and all obliged to submit to the same discipline, or leave the school. The school-room ought to be surrounded by a large piece of ground, in which the children might be usefully exercised, for at this age they should not be confined to any sedentary employment for more than an hour at a time.

* Treating this part of the subject, I have borrowed some hints from a very sensible pamphlet, written by the late bishop of Autun on public education.

But these relaxations might all be rendered a part of elementary education, for many things improve and amuse the senses, when introduced as a kind of show, to the principles of which, dryly laid down, children would turn a deaf ear. For instance, botany, mechanics, and astronomy. Reading, writing, arithmetic, natural history, and some simple experiments in natural philosophy, might fill up the day; but these pursuits should never encroach on gymnastic plays in the open air. The elements of religion, history, the history of man, and politics, might also be taught, by conversations, in the Socratic form.

After the age of nine, girls and boys, intended for domestic employments, or mechanical trades, ought to be removed to other schools, and receive instruction, in some measure appropriated to the destination of each individual, the two sexes being still together in the morning; but in the afternoon, the girls should attend a school, where plain work, mantua-making, millinery, &c. would be their employment.

The young people of superior abilities, or fortune, might now be taught, in another school, the dead and living languages, the elements of science, and continue the study of history and politics, on a more extensive scale, which would not exclude polite literature.

One of the good effects of this indiscriminate association, is said to be early marriages; but how far this is a national advantage may be doubted: a more frequent one would we fear be, seduction; for the reader will perceive little time allotted to, and less stress laid on religion, while morality is not once mentioned. Indeed, we afterwards hear of the effects of this plan on the moral character, and that these would be schools of morality. The only danger is, that the mischief would be done before the lesson of morality in the marriage-bed would begin. Would a person put a child asleep on a precipice, and trust to its discovering its danger when it awakes?

The volume concludes with 'some instances of the folly which the ignorance of woman generates, and reflections on the moral improvement, that a revolution in female manners might naturally be expected to produce.' The instances of folly derived from ignorance are taken from their superstitious belief in divination or animal magnetism; the *sentimental* turn of the female mind, in their fondness for novels; their partiality for dress; their great sensibility and sexual attraction; and their indulgence of children. The concluding reflections are such as our readers may easily anticipate. Their chief merit depends on the force and propriety of the prior reasoning.

On

On the whole, we cannot praise this work, or look for the continuation with eagerness. It is, in our opinion, weak, desultory and trifling. Some parts of its subject have given it a splendor in the eyes of individuals; before whom prejudice has interposed a fallacious medium, or whose views party has limited or distorted. If miss Wollstonecraft means it as a trial of skill with the stronger sex, she has wholly failed: she has betrayed her own cause by defending it, and has lost that credit which female authors have sometimes claimed. What shall we say of her language? It is flowing and flowery; but weak, diffuse, and confused: of the indelicacy of her ideas and expressions? Here we must draw the veil, though it was our attention to have collected a bouquet from the parterre. We have desisted, from a respect to *our* readers, which the lady has not paid to her's; and we have blushed to copy in the closet, what she has openly published. We call on men therefore to speak, if they would with the women to be pupils of this new school? we call on the women to declare, whether they will sacrifice their pleasing qualities for the severity of reason, the bold unabashed dignity of speaking what they feel, of rising superior to the vulgar prejudices of decency and propriety.—We may easily anticipate the answer; and shall leave miss Wollstonecraft at least to oblivion: her best friends can never wish that her work should be remembered.

The History of Philosophy, from the earliest Times to the Beginning of the present Century; drawn up from Brucker's Historia Critica Philosophiæ. (Continued from Vol. IV. New Ar. p. 133.)

THE philosophy of Greece was coeval with Pythagoras; for, though from distant sources a few scattered rays had illuminated the western shores, Pythagoras first collected these rays into one system, and, by adding the consideration of mind, as well as of one great eternal, immutable, invisible, superintending power, gave both the metaphysical and theological system its surest foundation. The omission of Pythagoras in the earlier part of the history, merely because he taught at Crotona, and was the founder of the Italic school, is an error that has contaminated the whole history now before us: it has contributed to scatter the connected parts of the subject, to make some less clear, and to confuse others. It was our business, however, to follow the historian.

Pythagoras was in many respects so extraordinary, as almost to justify the opinion of antiquity, that he was more than human. He has, however, been stigmatised as an impostor; and, if judged of by the present system of manners, may be

supposed to deserve the imputation. Yet the man, whose theological and moral system was unexceptionably pure, who had attained a knowledge of mathematics, extensive for that æra, and pretty certainly understood the solar system as it is at present received, does not deserve the title, from his reserve, his symbolical mode of instruction, and concealing the sources from whence he derived a knowledge of impending natural phænomena. The whole history of Pythagoras is obscure, and the early part of his life little known. We know that he went to Egypt and to Chaldæa. From Egypt he is supposed to have acquired his knowledge, chiefly because the Egyptian priests were celebrated for their wisdom, and for the symbolical mode of instruction which he adopted. Nothing can be more weak than either supposition. The wisdom of the Egyptians is not proved by any one decisive fact; it is disproved by every concurring circumstance; and the symbolical mode of instruction is no more Egyptian than it is Druidical. The whole error arises from confounding the symbols of Pythagoras with the hieroglyphics of Memphis. The personal history of Pythagoras is so obscure, that we must judge from the nature of his doctrines of their source. These are entirely eastern, and of Braminical origin; so that, if he never reached India, he certainly met with Indian instructors. Could he have learnt in Egypt the doctrine of a rational, immortal, and immaterial soul? The idea is absurd; the fables which Greece learnt respecting Elysium and Tartarus, disprove it, as well as those of their tenets most indisputably known. Did he learn from thence his mathematical and his astronomical knowledge? They knew nothing of either, notwithstanding the idle systems of the moderns in their favour. Did he there discover the pure principles of liberty, the doctrine of one God? The Pharaohs, and the leeks of Egypt, will rise equally in opposition.—In short, as we have often had occasion to hint, in the course of these articles, the philosophy of Greece is purely Indian. Indostan, the most early peopled, the most fertile, happy and enlightened country of these earlier times, instructed the western nations; and the Greeks, an ingenious and fanciful people, soon obscured the purer lights derived from the Bramins, and formed a system at once elegant, spirited, and entertaining. Their mythology had very nearly a similar source, and deserves the same character: we mean not to speak of its substance, which is often indelicate and licentious, but of its form, the elegance of its descriptions, and the spirit of its manners. The metempsychosis of India the Grecians laughed at; the avoiding animal food was inconsistent with their luxurious appetites; the doctrine of the unity of the Deity was not

not promulgated. Pythagoras, in the choice of his disciples, was strictly cautious; and, only after long and severe trials, were they admitted 'behind the curtain *,' to partake of the esoteric instructions. The reasons of this caution we know not: they may have been owing to the instructions of the Bramins, or the intolerance of the Grecian rulers; but we are fully of opinion that this esoteric mode of instruction was handed down to the æra of the lower empire, and was the foundation of the different mysteries. The purer doctrines of the East, and particularly the unity as well as the immateriality of the Deity, were in all probability the substance of these instructions. The reasons for this opinion, since it cannot admit of proof, we may omit: it was the opinion of Warburton; and those who will reject his arguments must have very strong ones to support their opposition.—But it is time to return to the work before us.

The history of Pythagoras is not given very advantageously. His failings are exaggerated, his cautions ridiculed, and the little arts, necessary perhaps at that time to fix the attention, have procured him the name of an impostor. His doctrines, however, are not misrepresented, though they might admit of a little farther illustration. The monads were undoubtedly, in his opinion, material; and the ONE was the Almighty God. Whether the Quaternion, as some fanciful commentators have suggested, was the Deity, under the various terms of Jeva, Isis, Jove, Θεός, Zeus, or Deus, which are all tetragrammata, words of four letters, we may be permitted to doubt. We shall select some of his moral maxims or precepts, which fewer are acquainted with than with his other doctrines.

‘Virtue is divided into two branches, private and public. Private virtue respects education, silence, abstinence from animal food, fortitude, sobriety, and prudence. The powers of the mind are, reason and passion; and when the latter is preserved in subjection to the former, virtue is prevalent. Young persons should be inured to subjection, that they may always find it easy to submit to the authority of reason. Let them be conducted into the best course of life, and habit will soon render it the most pleasant. Silence is better than idle words. A wise man will prepare himself for every thing which is not in his own power. Do what you judge to be right, whatever the vulgar may think of you; if you despise their praise, despise also their censure. It is inconsistent with fortitude to relinquish the station appointed by the supreme

* This is an expression taken literally from the esoteric manner of instruction; while those, taught by the exoteric doctrines, were before the curtain, and never saw the sage. Whether the modern expression is derived from this source or the dramatic curtain, is not worth an enquiry.

Lord, before we obtain his permission. Sobriety is the strength of the soul, for it preserves its reason unclouded by passion. No man ought to be esteemed free, who has not the perfect command of himself. Drunkenness is a temporary phrensy. That which is good and becoming, is rather to be pursued, than that which is pleasant. The desire of superfluity is foolish, because it knows no limits. All animal pleasures should rather be postponed, than enjoyed before their time; and should only be enjoyed according to nature, and with sobriety. Much forethought and discretion is necessary in the production and education of children. Wisdom and virtue are our best defence; every other guard is weak and unstable. It requires much wisdom to give right names to things.'

• Mutual confidence is never for a moment to be interrupted between friends, whether in jest or earnest; for nothing can heal the wounds which are made by deceit. A friend must never be forsaken in adversity, nor for an infirmity in human nature, excepting only invincible obstinacy and depravity. Before we abandon a friend, we should endeavour by actions as well as words to reclaim him. True friendship is a kind of union which is immortal.

• The design and object of all moral precepts, is to lead men to the imitation of God. Since the Deity directs all things, every good thing is to be sought for from him alone; and nothing is to be done which is contrary to his pleasure. Whilst we are performing divine rites, piety should dwell in the mind. The gods are to be worshipped not under such images as represent the forms of men, but by such symbols as are suitable to their nature, by simple lustrations and offerings, and with purity of heart. Gods and heroes are to be worshipped with different degrees of homage, according to their nature. Oaths are in no case to be violated.'

The disciples of Pythagoras did not strictly adhere to the system of their master; but they introduced no very material changes. Those mentioned by the historian, are Alcmaeon, Ecphantus, Hippo, Empedocles, Epicharmus, Ocellus Lucanus, Timæus, Locrus, Archytas, Hippasus, Philolaus, who first divulged the Pythagoric tenets to Plato, and Eudoxus. Our author's short account of the substance of Ocellus Lucanus' work is worth transcribing.

• Ocellus the Lucanian, who lived in the age preceding that of Plato (for Archytas informed Plato, in a letter preserved by Laertius, that he had received several pieces written by Ocellus from his grandson) wrote a book, *On the Universe*, which is still extant, and from which Aristotle seems to have borrowed freely, in his treatise on Generation and Corruption. This work, in the state in which it now appears, is not indeed written, after the usual manner of the Pythagoreans, in the Doric dialect; but it

is probable, that it has undergone a change which was not uncommon, and, at the period when the writings of the Pythagoreans became obscure on account of the dialect in which they were written, was converted, by the industry of some learned grammarian, from the Doric to the Attic dialect. That it was originally written in the Doric, appears from several fragments preserved by Stobæus. Little attention therefore is due to the opinion, that this book was compiled from the writings of Aristotle, and is to be considered only as an epitome of the Peripatetic doctrine concerning nature. Whatever Aristotelian appearance the treatise in its present form may bear, is to be ascribed to the pains taken by transcribers to elucidate the work. If its doctrine be carefully compared with what has been advanced concerning the Pythagorean system, there will be little room left to doubt, that it was written by a disciple of Pythagoras. The fundamental dogmas of Ocellus perfectly agree with those of the Italic school. His subtle speculations concerning the changes of the elements are consonant to the manner of the Pythagoreans, after they exchanged the obscure method of philosophising by numbers into a less disguised explanation of the causes of natural phenomena. As this book passed out of the hands of Archytas into those of Plato, it is evident that it was in being before the time of Aristotle; and it becomes probable that the Stagyræite, after his usual manner, borrowed many things from Ocellus, but in a sense very different from that of their first author. This remnant of philosophical antiquity is therefore to be received as a curious specimen of the Pythagorean doctrine, mixed, however, with some tenets peculiar to the author.

As we have not, from various circumstances, been able to give so full an account of this system as we intended, it will be difficult to render any fair estimate of Plato's original merit intelligible, or to support such an estimate properly. If we trace Plato in every step, we shall find him greatly indebted to the Pythagorean school. Yet, from the subtilty of his genius, and the refinement of his views, there are few parts that he has not injured by his attempts to improve. The Pythagorean system is an elegant Doric building, uniting, with strength, dignity, and grace; but the additional ornaments are often unsuitable to the design: they obscure the force, and they lessen the dignity of the whole. From the works of Timæus, Plato is supposed to have borrowed the sentiments expressed in his dialogue of that title.

The more distant successors of Pythagoras perverted a little their master's tenets. The earliest of these heretics, who so greatly changed the Pythagorean system, as to occasion its name to be lost, was Xenophanes of Colophon, who, as he chiefly taught

taught at Elea, was considered as the founder of the Eleatic sect. These philosophers were divided into two branches, the metaphysical and the physical: the former including Xenophanes, Parmenides, Melissus, and Zeno of Elea, to distinguish him from the Stoic; the latter consisting of Leucippus, Democritus, Protagoras, Diagoras, and Anaxarchus. The metaphysicians did not so materially change the system of Pythagoras as has been supposed; and that of Xenophanes, so far as we can comprehend it from the little that is left, may lead to the exclusion of matter, as well as the exclusive admission of matter only. The physical Eleatics were more purely sceptical, and the principal philosopher of this class, Democritus, first introduced the seeds of future Pyrrhonism: in this respect he was followed by others, particularly by Protagoras, who thought that man himself was the measure and criterion of all things, plainly implying, that every thing is relative to man, and has no absolute existence.

Democritus has been usually styled the laughing, and Heraclitus the crying philosopher; and each, perhaps, has had the appellation without sufficient reason. Democritus, with an extent of knowledge and accuracy of judgment unequalled, perhaps, in the ancient schools, but by Aristotle and Pythagoras, could not deserve the name of a trifling laugh; and Heraclitus, a man of a morose disposition, a retired and studious turn of mind, would probably not have expressed his sentiments in a weak lamentation. The one was more likely to sneer at and deride the weak pursuits, the other to vent his gloomy sarcasms at the follies of mankind. Democritus, however, with all his abilities, was only the follower of Xenophanes, an Eleatic; the other founded a sect little known in modern times, the Heraclitean. The name of Heraclitus was indeed lost in the Stoical sect, who adopted many of his notions, which were chiefly Pythagorean, and obscured by the splendor of Plato, who learned from Cratylus, a Heraclitean, his doctrines of the nature of matter and motion. The only celebrated follower of Heraclitus was Hippocrates; but his philosophical opinions are obscure, and the best account of the Heraclitean system, in no respect important, is to be collected from the fragments preserved by Sextus Empiricus.

The Epicurean sect diverged still farther from the doctrines of Pythagoras; though, as a branch of the Eleatic, they claimed him for their prototype. The system of Epicurus has fortunately reached us in a more perfect state than many other doctrines of the ancient philosophers. His opinions were prepossessing; his manners polished and elegant; his address unembarrassed and urbane. Averse to verbal disquisitions, to the
affected

affected refinements and the artificial reserve of the Stoics, his 'Garden' became a successful antagonist to the 'Porch,' and the Stoics were compelled to calumniate the man who had deprived them of their popularity. From the followers of Zeno were derived all the malignant accusations thrown out against the character and conduct of Epicurus; and, though candour must allow that his physical system is wholly material, mechanical, and hypothetical, his introduction of gods, who are scarcely different from material beings, the cautious effects of policy and expedience, yet that his moral system was as pure as his own conduct was irreproachable. It may, indeed, be alledged, that he considered the gods as beings so exalted and superior to the affairs of this world, that they need not make any part of a system of philosophy, where the different operations were neither conducted, nor influenced by them. The system of Des Cartes, one of the most elegant efforts of the human imagination, is liable to the same objection, or matter and motion must be considered as *his* deities. — Let us, however, select our author's defence of Epicurus, so far as he seems defensible.

• With respect to the first charge, that of impiety, it certainly admits of no refutation. The doctrine of Epicurus concerning nature not only militated against the superstitions of the Athenians, but against the agency of a Supreme Deity in the formation and government of the world; and his misconceptions, with respect to mechanical motion, and the nature of divine happiness, led him in his system to divest the Deity of some of his primary attributes. It doth not indeed appear, that he entirely denied the existence of superiour powers. Cicero, who is unquestionably to be ranked among his opponents, relates, that Epicurus wrote books concerning piety, and the reverence due to the gods, expressed in terms which might have become a priest; and he charges him with inconsistency, in maintaining that the gods ought to be worshipped, whilst he asserted, that they had no concern in human affairs; herein admitting, that he revered the gods, but neither through hope nor fear, merely on account of the majesty and excellence of their nature. But if, with the utmost contempt for popular superstitions, Epicurus retained some belief in, and respect for, Invisible Natures, it is evident that his gods were destitute of many of the essential characters of divinity, and that his piety was of a kind very different from that which is inspired by just notions of Deity. Not to urge, that there is some reason to suspect, that what he taught concerning the gods might have been artfully designed to screen him from the odium and hazard, which would have attended a direct avowal of atheism.

• The second charge against Epicurus, that of insolence and contempt

contempt towards other philosophers, seems scarcely comprisable with the general air of gentleness and civility which appears in his character. If he claimed to himself the credit of his own system, he did no more than Zeno, Plato, and Aristotle, after availing themselves of every possible aid from former philosophers, had done before him.

Calumny never appeared with greater effrontery, than in accusing Epicurus of intemperance and incontinence. That his character was distinguished by the contrary virtues, appears not only from the numerous attestations adduced by Laertius, but even from the confession of the more respectable opponents of his doctrine, particularly Cicero, Plutarch, and Seneca. And indeed, without any external evidence, this is sufficiently clear, from the particulars which are related concerning his usual manner of living. Chrysippus himself, one of his most violent enemies among the Stoics, acknowledged that Epicurus discovered little inclination towards sexual pleasures. Nothing can be a greater proof that his adversaries had little to alledge against his innocence, than that they were obliged to have recourse to forgery. The infamous letters which Diotimus, or, according to Athenæus, Theotimus, ascribed to him, were proved, in a public court, to have been fraudulently imposed upon the world, and the author of the imposition was punished. Whatever might be the case afterwards, there is little reason to doubt that, during the life of Epicurus, his garden was rather a school of temperance, than a scene of riot and debauchery.

That Epicurus did not renounce every kind of learning, as insignificant and useless, will more fully appear in the sequel. For the present we shall content ourselves with the remarks which Cicero puts into the mouth of Torquatus, in other respects sufficiently severe against Epicurus. "The reason," says he, "why Epicurus appears to you deficient in learning is, that he thought nothing deserved the name of learning, which was not conducive to the happiness of life." And afterwards, "Epicurus therefore was not uninstructed, but they are unlearned who think that those studies, with which it would be disgraceful for youth not to be conversant, should be continued to old age." Whence it appears, that Epicurus was an enemy to liberal science no further than Socrates himself had been. Stobæus ascribes to Epicurus the following sentiment: we ought to be thankful to Nature for having made those things which are necessary easy to be discovered, and those things which are difficult to be known, not necessary.

His system of morals is, in many respects, truly excellent.

The first section concludes with the account of the Pyrrhonic sect; a system, if it may be called so, singular in this respect, that it is the conclusion of all philosophy. Will it be
said

said then that philosophy leads only to doubt; investigation to uncertainty, and the labours of the human mind to a conviction that its powers have been perverted and misapplied? These questions can only be solved by investigating the meaning of the word Philosophy, and the object of its enquiries. Philosophy, not to speak of its etymology, generally implies a knowledge of nature, of the properties and uses of created animals, as well as of plants and minerals. While we confine ourselves to the properties of these beings, as ascertained by experiment, or their uses as applicable to the wants of man, our enquiries will never lead to scepticism. The human mind, however, is seldom capable of the patient drudgery of such acquisitions: if it sees beings distinguished by life and by reasoning faculties, it will enquire into the operations of mind, and the means by which its varied faculties are exerted and brought into action. Rising from hence, it will enquire into the nature of the universal mind which pervades the whole, its influence on sublunary affairs, and the medium of its connection. Even here, if it only proceeds to the immediate induction from facts, no inconvenience can follow; but, if the enquiry soars beyond these, the usual consequences are perceived,—confusion and irregularity in the train of ideas. Such has been the source of the various errors in divinity, metaphysics, and every branch of what has been called the higher philosophy. The mind, distracted by vague reasoning, uncertain doubts, and disputed positions, begins to hesitate; and, because it cannot comprehend every thing, seems to think that nothing deserves attention. But scepticism is not confined to enquiries pursued too far in these branches: what we shall find was the consequence of Democritus' speculations respecting the monads of Pythagoras, in his own language Atoms, will be the consequence of carrying our enquiries, even in natural philosophy, farther than the comprehension can naturally follow, or the reason ascertain the facts. We see all bodies, for instance, in a state of mixture, or of aggregation; but, if we enquire how the different particles of the one are joined to those of the other, or how the ultimate atoms cohere, we are soon lost in confusion. Nothing is more evident, from modern experiments, than that the ultimate particles are not in a state of contact. Let us be satisfied with the evidence of the fact, and we are safe. The inquisitive mind goes farther: if the particles are not in a state of contact, resistance may be the consequence of something besides solidity, and the hand that seems to touch, if not in contact, may as well give the same ideas at a distance. Nothing can be opposed to this reasoning; but what is the consequence? Every thing apparently real is at an end:

end: matter has lost its distinguishing properties, and our most apparently exact ideas have not the slightest foundation. If, from this modern instance, we trace the progress of scepticism in the philosophy of Greece, we shall find it not dissimilar. Socrates modestly professed that he knew nothing; and Plato, in words, followed him, while in fact he pretended to know every thing. But modesty was not the source of the scepticism of the ancient schools. Pythagoras first perceived, or was taught, that nature was constantly progressive, that man and other created beings were continually changing. The monads of Pythagoras, which we have said led to the atoms of Democritus, the unintelligible reveries of Plato, in his doctrine of ideas, and the intellectual combats of the Sophists, who often succeeded in making the worse appear the better cause, contributed to confuse the minds of those who pursued such speculations too far, and to disgust the more patient enquirers. The same cause contributed, therefore, in different æras, to produce the same effect; nor has the pride of human reason, which leads to the neglect or disbelief of what it cannot understand, lessened the number of Pyrrhonists in the world. The name has been lost, but the principle remains: its effects have been felt in every age; and, while the human mind is equally aspiring, and equally limited, sceptics must continue to be found.

We have entered on this little digression, in order to show, that scepticism must be the conclusion of philosophical enquiries improperly conducted, or pursued too far: it was the concluding scene of the Grecian philosophy, and is making a rapid progress in this kingdom. It is now time to return to our author's views of Pyrrhonism, and the founder of the sect.

Pyrrho was a native of Elea, and said to be a scholar of the Indian Gymnosophists; but we trace none of the doctrines of Bramha in his system. As a man he was highly esteemed. He possessed an extraordinary self-command, amounting almost to an indifference for external things and external accidents. His moral conduct was unexceptionable, and he was esteemed by Epicurus. We shall select a short account of the sceptical tenets.

‘ It is the office of the Sceptic Philosophy to compare external phenomena with mental conceptions, and discover their inconsistency, and the consequent uncertainty of all reasoning from appearances. Its end is, to cure that restlessness which attends the unsuccessful search after truth, and, by means of an universal suspension of judgment, to establish mental tranquillity. Its fundamental principle is, that to every argument, an argument of equal weight may, in all cases, be opposed.

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* The Sceptic admits no tenets, not because he discredits the immediate testimony of the senses, but because he refuses his assent to those doubtful points which science undertakes to determine. He does not deny that he can see, hear, or feel; but he maintains, that the inferences which philosophers have drawn from the reports of the senses are doubtful; and that any general conclusion deduced from appearances may be overturned by reasonings equally plausible with those by which it is supported. Scepticism allows the existence of sensible appearances, because the impressions which external objects make upon the power of perception, or the phantasy, produce an irresistible conviction of their reality; but it demurs upon the positions which are advanced concerning the phenomena of nature. As far as concerns the offices of common life, the Sceptic acquiesces in appearances; being necessarily impelled to conform to them by his natural appetites and passions. Hence he listens to the calls of nature, conforms to established customs, and practices useful arts.

* The manner in which a Sceptic arrives at an undisturbed state of mind is entirely casual. At his entrance upon the study of philosophy, he hopes to be able to distinguish true from false opinions, and thus to obtain tranquillity; but being held in suspense by contrary reasoning, he despairs of arriving at satisfaction, and concludes, that no certain judgment can be formed concerning good and evil. Hence he is accidentally taught, that there is no reason for eagerly pursuing any apparent good, or avoiding any apparent evil; and his mind, of course, settles into a state of undisturbed tranquillity. So Appelles, when in painting a horse he had succeeded so ill in drawing the foam, that, in vexation, he threw the sponge which he used for taking off colours at the picture, by this accidental action formed the representation which he had so long in vain exerted his utmost skill to produce.

The arguments for the general disbelief arose chiefly from the various nature of mankind, the effects of impressions on the different senses, and the various qualities of bodies calculated to influence the mind, according as they are variously presented, or differently combined. But the sceptic, with peculiar consistency, acknowledged that, as every other thing was uncertain, so his own arguments were to be admitted with doubt and hesitation. With respect to the Deity and his nature, Pyrrho availed himself of the peculiar absurdities of the dogmatists, and dexterously combined with these the incomprehensible nature of the Deity, to render his existence doubtful. Material principles are argued away, in consequence of the difficulties arising in the application of the Atomic philosophy; and, even on the subject of morals, the sceptic suspended his judgment, substituting in the usual way *seems* for

is.—The principal errors of the Pyrrhonists *seem* to be derived from the Academics, and we shall beg leave to add our author's short parallel.

• If the history of the Sceptic sect be compared with that of the Academy, the two sects will be found to be nearly allied. The chief points of difference between them were these: the Academics laid it down as an axiom, that nothing can be known with certainty; the Pyrrhonists perceived the absurdity of this position, and maintained that even this ought not to be positively asserted. The Academics admitted the real existence of good and evil; the Pyrrhonists suspended their judgment upon this point. The Academics, especially the followers of Carneades, allowed different degrees of probability in opinion; but the Sceptics rejected all speculative conclusions, drawn either from the testimony of the senses, or from reasoning; and contended, that we can have no ground for affirming or denying any proposition, or embracing any one opinion rather than another. Carneades admitted, that by the impressions of external objects upon the senses, we are necessarily inclined to one opinion more than another; Pyrrho, whilst he acknowledged, that men are necessarily impelled to action by their feelings, denied, that they are capable of forming any judgment. In common life, the Academics followed probability; the Sceptics, law, custom, and the natural impulse of appetite. After all, these two sects differed more in appearance, than in reality. Both invaded the strong holds of truth; but the Academics did it covertly and with modesty, whilst the Sceptics assaulted them with open violence, as if they had forsworn all allegiance to reason.'

Such is the outline of the Grecian philosophy, received at first from a pure eastern source; for before the time of Pythagoras, it consisted only of crude, imperfect, mythological speculations, rendered more elegant and interesting; refined, added to, and corrupted by the most ingenious race that the world perhaps ever saw. With all its added imperfections, it returned through Egypt to the western parts of India: it fascinated the schools of Alexandria, but made very little impression on the patient timid Hindoo, who may still preserve the original dogma, which Pythagoras misunderstood or misrepresented, when he taught his followers 'to abstain from beans.'—We shall pursue this work at a future period, and, in the mean time, to bring the subjects more closely together, take up Dr. Anderson's History of the Philosophy of Greece.

(To be continued.)

*Sermons on the Divinity of Christ. By R. Hawker. 8vo.
5s. boards. Deighton. 1792.*

IT is a favourite assertion of the Socinian writers, that the clergy of the church of England are not sincere in their belief of the articles, and that 'it is poverty and not their will,' which obliges them to give a formal credit to the divinity of Christ. Hence the author before us is induced to publish his sermons, which were originally calculated only for his own flock, that he may increase the number of those who make an open avowal of their principles, who are Trinitarians from conviction, and whose professions are happily blended with that conviction. He declares that it is his intention to draw no conclusions in favour of the Divinity of Christ *but from Scripture*. Adverting, therefore, to the controversy between the bishop of St. David's and Dr. Priestley, respecting the belief of the earlier ages of Christianity in the Divinity of our Lord, although he thinks that the bishop has the superiority in the argument, he lays no great stress upon it, judging, and very properly, that if it can be proved that the Apostles held the doctrine of the Divinity of Christ, any subsequent errors that might creep in do not affect the validity of the proofs that are to be drawn from Scripture.

Our readers, we doubt not, are apprised that many writers in favour of this doctrine lay it down as a rule, that the Scriptures ought to be our only guide; and that neither the collateral arguments from history, nor the reasonings of modern philosophy, ought to weigh against what we find in holy writ. Mr. Hawker's plan, therefore, is not wholly new. It remains to consider how far he has executed it with ability. Of his zeal and integrity, we think he has given abundant proofs.

The Sermons are eight in number; Sermon I. is on Matt. xxii. 42. 'What think ye of Christ? Whose son is he?' From a variety of passages in which the title 'Son of God' appears, Mr. Hawker proves, that as applied to Christ it was a title of the most superior kind. Whether given to Christ by his converts, or ascribed by him to himself, his enemies accused him of *blasphemy*, which they certainly never would have done, had they considered it as a higher title, *ex officio*, not unusual among men; for it is sometimes applied to angels, sometimes to magistrates, and sometimes to good Christians. This part of the subject is conducted with much judgment, and he has very fairly availed himself of a contradictory phrase used by Dr. Price, who, after saying that Christ is styled the 'Son of God,' for *no other reason*, than that he was the first who rose from the dead, adds a little after, 'that Christ is called the Son of God on three

C. R. N. AR. (V.) June, 1792.

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accounts in the New Testament: first, on account of his miraculous conception; secondly, on account of his resurrection; thirdly, on account of his office as the Messiah.' After putting his argument very forcibly, Mr. Hawker candidly says, that it is not so essential to his cause as to oblige him to lay much stress upon it. That, and much more, he conceives might be given up, and yet enough retained to prove the doctrine which is the subject of these Sermons.

Sermon II. John xvii. 5. 'The glory which I had with thee before the world was.' Proofs are here advanced in favour of the pre-existent state and dignity of our Saviour, which are the great criteria of his Divinity. Mr. Hawker collects into one point of view all the accounts we have of this doctrine in Scripture, and proves his conclusion with considerable acuteness. Many of the texts are certainly devoid of meaning, if they have not the meaning which any unprejudiced reader of common sense will naturally affix to them. This subject, with the arguments *pro* and *con*, have been so long before the public in various shapes, that we shall not enter upon it critically. Mr. Hawker may not, perhaps, have advanced much that is new, but he certainly places every thing in a just and ingenious light, and to such Socinians as have not removed from their Bibles those texts which make against their doctrines, he proves himself an antagonist not to be despised.—With all the orthodox, he interprets the beginning of St. John's Gospel in favour of a *person*; but on this controversy it would be impossible to be original.

Sermon III. John v. 39, is properly an appendix to the former, and contains an enquiry whether any traces can be found of our Lord's personal appearance in the world previous to his incarnation? To resolve this in the affirmative, Mr. Hawker does not consider as absolutely necessary, provided that the Scriptures assure us of the pre-existence of Christ. He has, however, taken a review of several passages in the Old Testament, which imply our Saviour's agency in the works of creation or providence. We shall give a specimen of his mode of reasoning in this mysterious point.

'I have already observed, in the course of this sermon, that the history of the Jewish church, by preserving an identity of person in the great and almighty protector of their nation, has happily supplied us with one leading principle to guide through the mysterious part of the subject we are upon. And here it becomes most eminently serviceable. For it is evident, from all the history of that people, that the Jehovah who appeared to Abraham, and made an everlasting covenant with him, and confirmed this covenant to his descendants, in the solemn promulgation of the law

law on mount Sinai, and continued the manifestation of his presence among that people occasionally, as circumstances required, until the building of the Temple, expressly promised, before he withdrew the glory of his appearance, that he would come again in the latter days, and dwell among them. *Sing and rejoice, O daughter of Zion, for lo I come, and I will dwell in the midst of thee, saith the Lord. And in that day shall it be said, Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad, and rejoice in his salvation.* All which plainly refers to one and the same person and character; for in that day it is said, *The Lord shall be king over all the earth, and there shall be one Lord, and his name one.* And as a further confirmation of this, the prophet Jeremiah expressly declares, that the Jehovah who made the old covenant, with the house of Israel, and the house of Judah, is the same Jehovah who would return again in the latter days, and make a new. *Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt, (which my covenant they brake, although I was an husband to them, saith the Lord). But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people.*

Now from the testimony of these Scriptures we have authority to draw the following conclusions; first, that the same almighty Jehovah which led, and governed, and protected the children of Israel, during the whole of their eventful history, was expected to come again, and dwell among them in the latter days. And, secondly, that this Jehovah at his return was to make a new covenant with the house of Israel, and the house of Judah, and different from the covenant which he had before made with their fathers, in the day he took them by the hand, to bring them out of the land of Egypt.

Hence, therefore, it seems to follow, that if Christ be not the Jehovah which manifested himself to the Israelites in the wilderness, according to those Scriptures, he is not the Jehovah they were taught to expect, and consequently not the Messiah. Neither could he be the Jehovah that was to make a new covenant with the house of Israel, unless he be the same Jehovah which made the old.

And this identity of person and character, is not only essential to be preserved for the completion of these promises of Scripture, but must be carefully distinguished on another equally important consideration. The Jews were plainly taught to expect a change

in their system of legislation, but they were as plainly taught it should be accomplished by one and the same being. The Jehovah which was to make the new covenant was the founder of the old: and nothing less than this could certainly be sufficient for its alteration: for as the law given on Mount Sinai, was of divine authority, and accompanied with all the manifestations of the divine presence, it is evident none but the original lawgiver himself could possibly supersede, or do away its obligation. Nor was this change in the law of Moses the smallest impeachment of the immutability of the divine nature. For the alteration was not in God, but man. The moral law still continues the same, and will remain for ever; for it is of eternal duration: and as Christ observed, *Sooner might heaven and earth pass than one jot or tittle of this law to fail. He came, therefore, not to destroy this law, but to fulfil it.* But the ceremonial law could be no longer necessary when the purpose for which it ministered was answered and completed; when the substance was once come, the shadow was of course done away. Besides, many reasons concurred also to render the removal of the Mosaic ordinances expedient. When the Israelites became scattered into divers countries, there could no longer remain the possibility of performing the sacrifices at the Temple, nor of appearing three times in a year at their solemn feasts, at Jerusalem. And when the kingdom of the Messiah was come, which by a progressive influence was to extend over the whole earth, the name of Jehovah, no longer limited to an handful of people, was to be great among the Gentiles, and in every place incense was to be offered unto his name, and a pure offering.

‘ From these united considerations it appears to be a fair and probable conclusion, that the great lawgiver of Christians is the original lawgiver of the Jews; for this preserves an harmony (which otherwise is broken) between both Testaments of Scripture, and proves them to be consistent with the divine immutability on which the whole is founded.’

Sermon IV. consists of various quotations from the prophetic writings concerning the character under which the Messiah was to appear. From these our author deduces, that an unity of nature, divine and human, should constitute the expected Redeemer; and that if he was no more than *man*, he did not answer to these predictions, and consequently was not the true Messiah; but if in the person of our Lord, evident marks are to be traced of this mysterious union, then it may be concluded that he is the promised Saviour. Consequently, in

Sermon V. Mr. Hawker examines whether our Lord brought with him these infallible marks by which his claims to the person and offices of the Messiah should be ascertained and known.

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That he did bring such marks, Mr. Hawker proves from the miracles of Christ, and those of his apostles wrought in his name—From the many instances of a supernatural power, with which he performed his mighty works, totally different from every servant of God, both in the *manner* in which they were accomplished, and in the *nature* of the miracles themselves—And from the authority he exercised in the *forgiveness* of sins, the highest and most finished proof of divinity. All these proofs are examined with logical ability, and in some instances, particularly the notes p. 176, 182, and 184, there is more candour and originality of thinking than many of the late opponents to Unitarianism can be commended for.

Sermon VI. is a continuation of the same subject, and respects the nature of our Saviour's discourses, the style in which he speaks of himself, and which is so very different from that of any prophet or teacher recorded in the Old Testament. Our author also endeavours to confirm the divinity of his nature from the *attributes* which he is said to have possessed, omniscience, omnipresence, &c.—There is close reasoning in this sermon; and yet a becoming attention to the prejudices of writers who have seen nothing in all these evidences to persuade them that Christ ought to be considered in any other light than as a teacher of a superior class, and a mere man. In speaking of Christ's exaltation after his resurrection, Mr. Hawker says,

' To what cause can we reasonably ascribe this wonderful exaltation? What was there in the life of Jesus, simply considered as a man, which merited this astonishing accession to the right-hand of power, to be the judge of quick and dead, and to determine the everlasting fate of millions? I speak with all possible reverence, and even with a religious apprehension on my mind, while proposing questions of this bold nature. But surely, it could never be merely for preaching a system of moral virtue, or being a pattern of the most perfect righteousness, much less for dying as a martyr to his cause, and sealing the testimony of his doctrine with his blood. These are very inadequate causes, wherefore *a name should be given to him which is above every name* *. Great as these qualities are in themselves, and surpassing all comparison, which the highest and the best of men bear to the person of Jesus, yet there is no proportion between the merit and the reward, but it is without parallel, in all the dispensations of providence that have ever been revealed to the knowledge of mankind.'

Sermon VII. is a long train of quotation and reasoning, to prove that the testimony of the apostles, and earlier servants of

* Phillip. ii. 9.

Christ, was in favour of his Divinity. In the notes to this Sermon, Mr. Hawker has very successfully refuted some late opinions of Mr. Lindsey, in his Address to the Students.

Sermon VIII. and last, is employed in a recapitulation of the proofs and arguments advanced in the former; with some advices respecting the influence which the Divinity of Christ ought to produce, and the charitable sentiments that ought to be encouraged towards all who, from opinion or ignorance, are disposed to deny a doctrine on which the whole scheme of salvation hinges.—Of the general execution of Mr. Hawker's plan we are inclined to think well. He appears to have studied his subject with great attention, and to have availed himself of the best writings that have appeared on the controversy. In consequence of this, his chain of reasoning is compact and perspicuous; his meaning always plain; and if, upon a subject so warmly disputed, we may be permitted to give an opinion, we think that it is by such a mode of reasoning only that the divinity of Christ is to be supported, not by individual texts, far less by appealing to the writers of the early centuries, but by considering the whole scope and tenor of all these passages in the Old and New Testament, which relate to the coming or actual presence of our Lord. It is only to be regretted that so little candour appears among the modern polemics; and that the most of them consider their favourite opinions rather, 'as points of honour,' which pride forbids them to give up, than as the sentiments of men whose belief ought to be fixed, where only it ought to be derived, in the language and meaning of revelation.

It would be unjust to dismiss this article without adding, that Mr. Hawker's language is in general correct, often polished; and that, where he mentions his antagonists, he displays the candour and manners of a gentleman.

Roman Conversations; or, a short Description of the Antiquities of Rome, and the Characters of many eminent Romans. Intermixed with References to classical Authors and various moral Reflections; in a supposed Conversation between some English Gentlemen at Rome. 2 Vols. 8vo. Vol. I. 6s. boards. Brown. 1792.

THIS work, we are informed, was written about thirty years ago, by the late Joseph Wilcocks, esq. of Hurley, near Maidenhead. It was originally intended as a kind of introduction to the study of those authors who have particularly treated of Roman biography and antiquities. It may well be imagined, that, with regard to antiquities where no inscription can be traced, and such as are not ascertained, either by tra-
dition

dition or the perspicuous testimony of ancient writers ; much uncertainty, as well as contradiction, prevails among the different authors on the subject. To elucidate those controverted points, is a principal design in the work now before us. The dialogue is maintained by four persons ; three of whom are young gentlemen, gone abroad on the fashionable tour ; and the other, a respectable clergyman, tutor to one of the travellers. They all discover a taste for the contemplation of Roman antiquities ; at the same time that a difference in their habits and views gives a pleasing variety to the lights in which they consider them.

After an Introduction, containing a general account of the life of Romulus, the Conversations commence ; the time being the morning of the first of May ; and the scene where the company meets, the Via Sacra, at the temple of Peace. Opposite to that temple, at the gate of the Farnese gardens, they found their coach waiting for them ; and seating themselves in the vehicle, proceeded with great pleasure to the Egerian valley, which lies about three or four miles distant. In their way thither, as they passed along the side of Monte Cælio, a hill which derives its name from an ancient Etruscan, the first inhabitant, the conversation turned on the state of Etruria in those ages. This country was a flourishing nation before the building of Rome ; having, at a very early period, been improved by Asiatic as well as Grecian colonies ; and, it is imagined, by emigrations likewise from Egypt. In the course of the conversation, mention is made of Pythagoras ; when Crito, the clergyman, at the desire of his pupil, gives the company a short account of the most respectable parts of the real character of Pythagoras. In particular, he examines the famous tradition, that Numa, besides having studied in Etruria the religion of that country, had also the fortune to be instructed in the wisdom of Greece, Egypt, and all the east, by means of Pythagoras, one of whose Italian disciples he is said to have been. Crito observed, how much that ancient tradition was, by the arguments of sir Isaac Newton, and Mr. Hooke, cleared from its chief chronological objections ; remarking, as a farther argument of its truth, the great similarity between the pacific policy of this religious king, and the philosopher above mentioned.

While the intelligent traveller was proceeding with his observations, they were interrupted by the sound of some rural music ; and the company, on getting out of the coach, found themselves in a meadow, which is part of the Egerian valley. In this meadow appeared several parties of country people of both sexes, dressed in their holiday cloaths, crowned with garlands of flowers, and dancing to the sound of some Abruzzo

bagpipes. On enquiring the occasion of so much joy and gaiety in so solitary a place, they were informed, that it was an anniversary festival kept always on this day, and in this place, by the neighbouring peasants; that this custom had been handed down to these poor people by their ancestors, from time immemorial, but that none of them knew what was the real origin of it. This want of information, however, is immediately supplied by the travellers, who recollect that Numa appointed an annual festival to be kept on this spot, on the Calends of May. It is remarkable, that a custom, introduced more than four and twenty centuries ago, should still prevail among a people who have often changed their masters, and whose national traditions are extinct.

On the right of the Egerian valley is a small rising-ground covered with vines, on which is still remaining, almost entire, a large ancient temple, generally supposed to be that which was dedicated, on this spot, to Silence, and the Muses. At the foot of this hillock is the grotto of Numa. Before it, several broken capitals of marble columns lie scattered on the grass; and within it, at the upper end, is yet to be seen an antique statue, though much disfigured by time. On each of the three sides of this grotto are three empty niches, in which the statues of the nine Muses once stood. In one corner falls, with a pleasing murmur, a plentiful spring of the clearest water, called by the peasants *La Fontana Bella*. It must give a classical traveller great pleasure, when he applies to this object the following lines:

*Egeria est, quæ præbet aquas, Dea grata Camœnis:
Illa Numæ conjux, consiliumque fuit.*

After viewing these objects, Crito's pupil reminded him of a promise which he had made the day before, of communicating to them a biographical sketch of the life of Numa; when they all sitting down under an old olive-tree, he proceeded to the recital. The narrative contains a summary account, intermixed with a few digressions, of the life of that Roman king, as related by Plutarch; and a short account of his royal successors is likewise subjoined.

The second day's Conversation is suggested by some paintings in a building appropriated for the tribunals of the conservatori, or modern Roman consuls, on the western side of the Capitol. The characters introduced are those of L. Junius Brutus, and Valerius Publicola; which the author delineates in natural colours, and with merited panegyric.

The third day's Conversation was held likewise on the Capitoline hill; where the company walked slowly from spot to spot,
and

and conversed on several objects which presented themselves. They surveyed with great pleasure the prospect towards mount Aventine; and pointed out to each other a number of places, which were the scenes of interesting transactions in the Roman history. The historical lectures of this day are employed on Cincinnatus and Camillus, interspersed with pleasing episodes, and pertinent reflections.

The fourth day's Conversation begins at the place where the river Anio joins its small stream to that of the Tiber, and where stands the arch of the Ponte Salario, the most entire of the ancient bridges in the neighbourhood of Rome. It was in this place that Titus Manlius Torquatus distinguished himself in the front both of the Roman and Gallic armies. Some other particulars of his life are recited by Crito; and the chapter concludes with an account of the celebrated Decii.

In the fifth Conversation Crito continues the Roman history; entertaining the young travellers with memoirs of Quintus Fabius Maximus Rullianus, Curius, and Fabricius; and, in the sixth, exclusive of some travelling incidents, with those of Regulus, and Quintus Cæcilius Metellus. The seventh, after a detail of excursions from Rome, presents us with a biographical account of Marcellus and Fabius Maximus Verucosus; as does the eighth day's Conversation with the character of Scipio Africanus; and the ninth with those of Titus Flamininus, and Cato Major. The tenth day's Conversation, the last in the volume, relates chiefly to L. Paulus Æmilius, and the character of Scipio Nasica.

We have hitherto detailed the subjects of the present volume without making any extract, not only because the history of the personages mentioned is generally known, but because the intervening reflections, though just and well-founded, are, for the most part, too short to admit of being separately exhibited. As we cannot, however, dismiss the work, without giving our readers a specimen of the execution, we select the following part, as affording an example of the moralizing manner of this author.

‘ O my dear young countrymen, your hearts, I know, are continually burning to imitate the characters of those among your ancestors, whose names adorn the history of your country: with what pleasure, with what rapture, may you now contemplate, in the history of the family of the Decii, such a son copying the patriotism of such a father even unto death; and both their memories thus joined together, and crowned with the same glory?

‘ Surely, of all the various causes, which contributed to the amazing greatness of Rome, none is more worthy of observation,
than

than the incessant ardour, which for many ages continued to inflame the several great families of this city; I mean the ardour of imitating, if not excelling, the virtues and laudable actions of their ancestors. Thus we find magnanimity, firmness, generosity, patriotism even unto death, and many other virtues, when once entered into a family, to have continued there for many generations. Such as the fathers, such were the children and grandchildren of the Valerii Quintii, Camilli, Fabii, Papirii, Decii; and hundreds of others. No wonder, that the world at length fell under their feet.

‘ Though the moon is now setting, yet I cannot conclude without reading to you, as well as I am able, from this paper, an extract of three or four lines from Tully’s noble treatise *De contemnendâ morte*.

‘ *Denique bella contrâ Pyrrhum regem, Tertius Decius se Tertiam victimam reipublicæ præbuit, a paterno avitoque in patriam amore non degener.*

‘ Give me leave, dear sir, again to observe, that how much soever these heroes were misled by the ignorance and barbarous superstition of their times, yet certainly the nobleness of their intentions, and the exalted degree of their benevolence to their country, are such as would do honour to characters of the greatest wisdom; to ages and nations the most enlightened. For, surely, the great duty of beneficence has not only a claim on us for our whole time and fortune, and for the labours both of our bodies and minds; it has a claim to our blood also. Perhaps among all particular duties of beneficence, there is not any one which can make a juster and stronger demand of this kind, than our duty to our country; I mean, when we are called to this service on such an occasion as makes it just, and necessary, and consistent with our duty to the rest of mankind. Nor is there a more noble patrimony in any family, than this of being able to count up several of their house, who have, like the Decii, performed this great duty, and left this exalted example.

‘ But why should I thus dwell on the examples of heathens, or on the virtues of their confined and narrow patriotism?

‘ O my dear Fellow-Christians, let us recollect what ought to have been our thoughts on last Easter-day. On that most solemn day did we not reflect with great and (I hope) due pleasure, that all Christians of all denominations, of all countries, were at that time celebrating the great memory of the passion of that Divine Person, who willingly laid down his life for the salvation of the whole world?

‘ O that we may be enabled always to retain in our hearts due remembrance of his abundant love in thus dying for us.

‘ In our whole lives may we shew forth our memory of such divine

vine love! May we not decline to follow his blessed example, even in our deaths!

‘As he gave his blood and body for us, so may we also be ready to give ours for our fellow-creatures, if ever a true and rational charity should call us to such a sacrifice.

‘Freely we have received these things. Freely let us give them.’

This work was professedly intended for the use of young readers; and to such it is peculiarly adapted. At the same time that it gives an account of the most conspicuous characters among the ancient Romans, the narrative is often enlivened with pleasing descriptions, and the mind of the reader invariably habituated to sentiments of benevolence and virtue.

Letter from Lady W—ll—ce to Captain ——. 8vo. 2s. sewed. Couch and Laking. 1792.

IF a lady ever can with propriety assume the didactic strain in writing, it must be in addressing her own children. Several ladies of eminence have exercised this natural privilege in regard to their daughters; and the lady whose Letter is before us, has extended it, with no small ability, for the instruction of a favourite son. The young gentleman to whom the Letter is addressed, is at present, we find, a military officer in the East Indies. Her ladyship seems to be no less ambitious of his attaining renown in his profession, than of forming his manners by the standard of honour and moral rectitude; and she recommends to his imitation the example of her own brother, colonel M—ll, now likewise in the East Indies, and who is known to be an officer of distinguished merit and reputation.

Lady W. very judiciously begins her admonitions with informing her son, that the first part of his duty, as a man, or a soldier, is religion; and, on this subject, she is evidently neither a free-thinker nor a fanatic. ‘I have always, says she, endeavoured to convince you that all religions are good—they all tend to virtue, and the comforts of their professors.—There is none that is not deficient in some points—and those of each form may say—you have not our errors, but you have others which are fully as great; but surely the established religion of a man’s country is always the best.’

In treating of this subject, we meet with the following observations on the late king of Prussia.

‘The late king of Prussia, whom it is the fashion to call Great, because he was successful, must appear to you—if you investigate his character—a mere quack. All religion—all moral rectitude

titude—he renounced for simulation, and those arts, which by his temper, he was master of: impiety he wished to be general among his subjects; perhaps from a fear they might despise him, were they men of principle; for vanity and despotism were his ruling passion; his dirtiness, and humble dress—his condescension—all was the excess of pride! he owed his successes to the taking every advantage of the follies and situation of his neighbours; his army appeared brilliant in the eyes of Europe; but severity of discipline, and fool-hardy-bravery, in Frederick, made them what they seemed:—his soldiers would rather meet a glorious death in the field, than an ignominious one from their austere king, who gave them the severest treatment, for the slightest infringement of his orders. But, though he had no religion himself, and treated all ideas of the sort as pernicious to a soldier, and said, that to be a hero a man should not stickle at crimes—nor a soldier at rapine and pillage—all of which Christianity is averse to—yet he allowed perfect liberty of conscience to all. But in spite of his strange opinions, an impious man is never a brave soldier; amidst toils and dangers, the hope of after-peace stills every fear, and takes the bitterest pang from the last adieu of an expiring friend, entering on eternal rest, which the next bullet may send his companion to partake with him.’

Lady W. next employs her ingenuity in cautioning the young warrior against the seducing powers of passion; and she particularly requests him to subdue every violent propensity to women, gaming, and wine. She, very appositely observes, ‘they, like every other tyrannical foe, if you do not conquer them, will enslave you.’ On this occasion, she mentions the expedient practised by Ulysses against the temptation of the Syrens; and her ladyship justly remarks, that ‘this proved more virtue than fortitude.’ Some readers may, perhaps, be of opinion that lady W. in the commencement of the following extract, betrays more indulgence on the subject of love, than is strictly consistent with the tenor of moral admonition.

‘Choose mistresses, says she, you neither sentimentally love—nor, from any reason fear; and seek in the society of amiable women, social comfort and amusement. You will find women, whose minds are free from coquetry, and profligacy—the most generous friends, and most disinterested advisers;—where esteem and confidence interest there is more real comfort than in any other intercourse in life. The desire of pleasing—the delicacy necessary in men’s conduct to such women, refines their manners and ideas;—they speak to the heart, and are a more pleasing relaxation to a mind fatigued with either the toils of war or business, than either the gravity of wise men—or the rude riot which attends the parties of the more dissipated.’

We meet, in this production, with many just observations on manners, and the intercourse of civilities in life.

‘ Many silly young men, says lady W. think that to be up in arms at every shadow of offence, is a proof of bravery ; but believe me such men will be most apt to tremble at the sight of a cannon ; a man must have little hopes of signalizing himself, nobly—who seeks to give such proofs of his courage.

‘ A man really brave always avoids duelling—he never is the aggressor—and very few will be so hardy as to insult him—if he is so unlucky, he will study to shun what must render him an object of observation and doubt ; and lead him to expose arms devoted to his country in licentious brawls.

‘ Turenne very wisely sent a duelist out of his army—he said “ that fellow, though he would not scruple to cut the throats of all his friends, I have often seen tremble before the enemies of his country.” It is always the proof of a great mind to wish to shun such combats, which are no proof of courage, but a fermentation—a fever of the blood from rage, which brutally—assassin like, gives a vengeful thirst for blood ; bravery in a soldier exists from sentiments not momentary, but the cool result of a glorious, generous zeal, for the service of his country.

‘ To pardon often shews more high-minded honor than vengeance would—prince Menzecoff, the war-minister of Peter the Great, was very negligent, and permitted many very cruel abuses in the army—an officer, who felt for the honor of his sovereign, as well as the grievances they endured, complained to Peter himself, who reprimanded severely Menzecoff, who in place of using the power he had to crush his accuser, sent for him, and told him he must have a great mind, to have braved his resentment to do what he thought right, and for the interest of the Czar ;—he therefore asked his friendship and counsel, and even distinguished him by every sort of reward, and respect.’

Though we have already been more free in quotations, than is common with us in reviewing pamphlets of this size, we are induced to lay before our readers the subsequent account of the late king of Sweden, as we believe lady W. had an opportunity of becoming acquainted with his majesty last year, at Aix La Chapelle. It is extracted from a Postscript to the Letter.

‘ Since writing the above, an event has happened, which has awakened horror, indignation, and sorrow, in every honest breast—the assassination of the king of Sweden!—the greatest man that has existed for many centuries—a man of the most brilliant abilities—universal knowledge, unequalled greatness of soul—and an elegance of manners rarely united with the learning of a philosopher

philosopher and the hardiness of a warrior.—His character was not obscured by one vice—nor his mind degraded by any weakness. Simple and humble in his manners—austere only in those privations by which he restrained himself when either the advantage of his people, or the cause of humanity interested him. His intrepidity as a soldier, and ardent love of glory, was equal to his predecessor Charles the Twelfth. But his manly judgement, and deliberate prudence, rendered him far superior to that hardy turbulent monarch.

The maternal advices of this sensible lady are intermixed with a number of historical anecdotes; and she delivers an account of some late incidents, and conspicuous characters, on the continent, apparently from her own observation, or, at least, from indubitable authority. We must not omit to inform our readers, that, according to this lady's assertion, her son is a descendant of William Wallace, the celebrated champion of Scotland.

Rights of a Free People. An Essay on the Origin, Progress, and Perfection of the British Constitution, with an Historical Account of the various Modifications of Monarchy, from the Norman Invasion to the Revolution. 8vo. 4s. boards. Debrett. 1791.

THIS author sets out with the axiom in politics, that all governments must have originated in one of two causes; either in usurpation, and conquest, which are the same thing, or in the free consent of a majority of people, forming a community. The personal aggrandisement of an individual, therefore, or the public advantage of the nation, have been originally the objects of all governments; and according as each has respectively tended to those ends, it has been considered either as the offspring of despotism or popular freedom.

From the general detail which the author gives of the progress of the English government, after the Norman conquest, it appears, that under William, and many of his successors, it frequently partook more of the nature of a monarchy than a free constitution. Though the barons, during the reigns immediately subsequent to the conquest, and, at a later period, the people, asserted their liberties, against the tyranny of the crown; it is, in fact, only under the government of the Saxon princes, and since the Revolution in 1688, that we find the nation to have enjoyed any settled state of constitutional liberty. When we intimate to our readers, that this is the general result of the author's historical deduction, it would be unnecessary to follow him through the different stages of his progress.

We have only to observe, that the narrative is faithful, and the remarks which occur well founded.

The following address, from the conclusion of the volume, will afford a short specimen of the author's style, as well as the moderation of his principles.

' Britons, friends, and fellow-countrymen, listen not to the weak suggestions of factious men; convince the rest of the world you are not dupes enough to believe you are slaves; spurn, and repress the base attempts of ambitious, and indigent individuals to render you miserable; be firm, unanimous, should they attempt (which heaven avert) to disturb your peace, shew, that you have prepared for them that punishment the enemies of a free state deserved, ostendite bellum, pacem habebitis.

' The corruption of your representatives, the delinquency of the agents of your executive power, the grievance of an oppressive tax or impost, or any other regulation, or restraint inimical to your natural, or supposed liberty, cannot possibly exist beyond a certain short period, without your special connivance, and concurrence. If your burthens are heavy, waste not your time in fruitless lamentations, at what cannot now be remedied, but by industry, patience, perseverance, and domestic quiet. The causes of those burthens have ceased to exist, and the authors of them permitted to retire in peace. Charge not the extravagance of an ancestor as the crime of his descendant who has succeeded indeed to the direction of a noble estate, but incumbered, mortgaged, and despoiled by the folly, and rapacity of former stewards, and possessors, and fallen to decay from the indolence, and inactivity of the tenants. Unanimity, assiduity, the accumulating, and increasing benefits derived from them, will redeem your credit, and place you once more in affluence, and prosperity.

' Personal protection, security of property, every moral, and civil liberty is yours; serene and undisturbed amidst the tumultuous conflicts of surrounding nations, pity their distress, and imitate not their example. Be happy that the established form of your constitution has rendered you ignorant what despotism is. Rejoice that the first personage in your nation, is not an arbitrary monarch, but an equitable judge, and learn that, the first great earthly happiness is—to be content.'

At a time when the Rights of Man are so much the object of political speculation, it is agreeable to find such a writer as the present, judiciously maintaining them, in an extent neither inconsistent with the principles of the constitution, nor subversive of public tranquillity.

Survey of the Russian Empire, according to its present newly regulated State, divided into different Governments: illustrated with a correct Map of Russia, and an Engraving, exhibiting the Arms and Uniforms of the several Governments of that Empire. By Capt. Sergey Plescheef. Translated from the Russian, with considerable Additions, by James Smirnov. 8vo. 6s. Boards. Debrett. 1792.

THIS Survey appears to have been compiled at the request of the grand dutchefs, to whom it was dedicated by the author. It contains a concise geographical account of the empire of Russia, distinguished into three divisions; viz. the northern, the middle, and the southern; with the several governments in each, and the number of inhabitants. The northern division, beginning from the 57th degree of latitude, extends to the end of the Russian dominions on the north. Though deficient in grain, fruit, and garden vegetables, it is superior to the other two in the abundance of animals, the skins of which are valuable; in particular kinds of fishes, very useful for different purposes of life; in cattle, and metals of inferior kinds, &c.

The middle division is reckoned from the 57th to the 50th degree of latitude. It abounds in different kinds of grain, hemp, flax, cattle, fish, bees, timber proper for every use, various kinds of wild beasts, metals, precious stones, &c.

The south division extends from the 50th degree of latitude to the extremity of Russia on the south. It abounds not so much in grain as the middle division; but excels in different delicate kinds of fruit, as well as in the quantity of fish, cattle, and wild animals; amongst which are several species different from those in the middle division.

With respect to the population and revenue of the Russian empire, the author gives the following brief account.

* According to the last revision, the population of Russia amounts to 26 millions; but it is to be observed, that the nobility, clergy, land as well as sea forces, different officers, servants belonging to the court, persons employed under government in civil and other offices; the students of different universities, academies, seminaries, and other schools; hospitals of different denominations; likewise all the irregular troops, the roving hordes of different tribes, foreigners and colonists, or settlers of different nations, are not included in the above-mentioned number: but with the addition of all these, the population of Russia, of both sexes, may be supposed to come near to 30 millions.

* The revenue of Russia is estimated at upwards of 40,000,000 roubles;

roubles*. The expences in time of peace never exceed 38,000,000 roubles: the remainder is not treasured up, but is employed by her imperial majesty in constructing public edifices, making harbours, canals, roads, and other useful works, for the glory of the empire, and the benefit of her subjects.

This work seems to be faithfully drawn up, and may not be void of utility to a Russian sovereign, desirous of information relative to the general state of the empire; but the detail is too minute, and the subject too uninteresting, to afford entertainment to an English reader; who, in the account of foreign countries, looks for other intellectual gratification than the extent of territory, and dry geographical divisions.

A Voyage from Calcutta to the Mergui Archipelago, lying on the east Side of the Bay of Bengal. By Thomas Forrest, Esq. The whole illustrated with various Maps, and Views of Land; a Print of the Author's Reception by the King of Atcheen; and a View of St. Helena from the Road. Engraved by Mr. Caldwell. 4to. 1l. 1s. boards. Robson. 1792.

THE importance of the East Indian territories to Great Britain, is now so much increased, as to excel probably in that respect all that Rome enjoyed in her meridian splendor; and though politicians may, in the gloomy moments of despondency, look on such a acquisition of territory as dangerous, and even the more cool judicious patriot consider the sudden influx of money, in consequence of it, as detrimental, yet while the speculative reveries of politicians and patriots have so often failed, and rest on so uncertain a foundation, it is necessary for this country to examine every method of rendering the acquisition more valuable. In the vast Bay of Bengal, the coasts of the peninsula on the west, are well known: on the north the mouths of the Ganges have been sufficiently explored. On the east, our information has been less accurate: we have attended Mr. Hunter to the embouchure of the Ava, and to Pegu; but, to the south of this country, little is known. The eastern coast, from 11° of north latitude downward to $8^{\circ}\frac{1}{2}$, is broken by islands which seem to have deterred the navigator. In major Rennel's last map, they are imperfectly laid down, and their situation respecting the main land little understood. Accident led captain Forrest to this

* A rouble is the current money of Russia, the intrinsic value of which, as tried in the mint of London, is about 3s. 2d. with very little variation; but in commerce the exchange of it with foreign countries, owing to different eventual circumstances, varies very much, and from so low as 2s. 4½d. it rises to 4s. and upwards.

tract; and he discovered the strait between these islands and the continent, with some useful harbours, which promise to facilitate greatly, in different parts of the year, the passage from the mouth of the Hughley to Europe, while the islands themselves may furnish different objects of commerce.

In the Préface, he notices the attempt which the East India company is meditating to introduce the sugars of Indostan into Europe; an attempt which he highly approves of, and thinks will be successful. The newly-discovered islands, some of which he has distinguished by particular names, the whole retaining its old appellation 'The Mergui Archipelago' may be useful in the same way. As they are under the regular change of the monsoons, they are not subject to hurricanes, as the West India Islands. Captain Forrest describes a curious Chinese nautical manœuvre, by which some sailors of that nation carried a junk against a strong current of tide. It was effected by a long scull, that turned on a strong pivot or iron semiglobe, fixed in the middle of the stern. It vibrated like the tail of a fish, and was managed by four men: no oars could have effected the same.

The Mergui Archipelago is described, in general, as a long chain of islands lying on the east coast of the Bay of Bengal, admitting of a passage between them and the main land, which is protected by them against the south-west monsoon. This barrier extends 135 miles from north to south; the strait is from 30 to 15 miles broad, with good soundings, good anchorage, and regular tides all the way. A vessel may tide it to the southern extremity, and then with a spirt of wind, which in July and August often hangs to the northward of the west, she may get round Atcheen head, and proceed to Europe. She will consequently avoid waiting till the north-east monsoon returns. The islands possess many peculiar advantages: the channels between them are bold; the islands themselves covered with trees on a good soil, in a climate cool, and favourable to vegetation, with good fish and excellent oysters. The cocoa nut, which might be readily made to grow there, would be, in captain Forrest's opinion, an useful article of commerce with Pegu, where it is considered not only as an article of food, but the oil and the cordage made from its filamentous shell are highly valuable. The latter, from its flexibility and elasticity, is esteemed by Europeans as often more advantageous than that made from hemp; and the riches of Pegu, which may be procured in exchange, are well known to be various in their nature, and of the most useful kinds: European goods also find a very ready market in Pegu. Beds of black slate and marble, timber of many different kinds, edible bird's-nests, and coral rocks

rocks for lime, are said to abound in this Archipelago, and will add to their value. The coast differs materially from that of Coromandel: it has soundings two degrees off, is woody and cool; its rivers are deep and muddy; and it is less subject to destructive gales.—Such is nearly our author's account; and, whatever allowance may be made for the partiality of a discoverer, these islands undoubtedly merit attention. Though we should detract much from the promising colouring, many important advantages will remain.

The nautical details of the voyage from the mouth of the Ganges to Queda can afford nothing interesting to general readers. The strait ends at about 9° north latitude; Queda lies to the south; and, as the coast trends, a little eastward: Pulo Penang, the island given to captain Light, and denominated Prince of Wales' Island, is to the south of Queda, which lies in 6° 10' latitude.

The river of Queda will admit of a vessel which draws 12 or 14 feet of water: the bar, gravel and mud. The exports from all these islands are of the bulky and more essentially valuable kind; and, from the vicinity of the plantations of Ava, the quantity of Poon wood for masts, &c. a settlement for the purpose of building and repairing ships would be of the most essential consequence. More than one harbour in this neighbourhood might be easily fortified for this purpose, against any force that could be brought against it in these seas. At Queda, the soil is fruitful, the air cool and wholesome; fruit, grain, and vegetables in perfection. Fish swarm, and are greedily caught by the natives.

Pulo Penang, as we observed before, was given by the king of Pera to captain Light; but our author thinks he has repented of his liberality, and invited the Illano pirates to attack it. The fact is, that the king gave it to captain Light, a circumstance not uncommon in that country, and of little import, as an individual could never be formidable. The captain perceived the full value of the acquisition to this country; and, from motives the most truly patriotic, gave it up to government. This altered the case: though captain Light was not a dangerous neighbour, the English nation might be so; but, notwithstanding all the representations of interested persons, we have reason to believe that the king did not repent. The Illiano pirates were excited by the hopes of plunder, not without suspicions of the interference of the Dutch, who thought Pulo Penang much too near their spice islands. If our minister would station a frigate there, it would be highly useful: this may have been done, for the importance of the measure has, we know, been properly stated.—We shall

select, from this part, our author's account of Mr. Hastings' very spirited and judicious conduct. At this time it ought to be particularly known.

'To do justice to the character of the late governor-general of India, who managed our affairs in that country with such consummate wisdom and policy, and who, though surrounded with an host of foes, assisted by the French and Dutch, and encompassed with dangers from every quarter, which threatened the extirpation of the British nation from Indostan, yet rose superior to them all, and by his wonderful exertions saved that empire—to do justice, I say, to the character of Mr. Hastings, I cannot help relating, that he sent me in a Johanna boat, her planks sewed together, but decked and rigged as a ketch, sometimes as a ship; being loose, she sailed fast, spreading a deal of canvas for her burthen, which enabled me to avoid every thing I chose: and there were many privateers both Dutch and French, in the Bay of Bengal at the time. My orders were to get news of the enemy. Having learnt at Queda, in December 1782, that M. Suffrein was at Atcheen, and was not gone to Mauritius, as was thought, I concluded he would cross over immediately to the coast of Coromandel; and therefore set off and arrived at Vizagapatnam on the 20th of December, whence Claude Ruffel, esq. the chief, communicated the intelligence both to the northward and southward; and doubtless, the information saved many rice vessels from falling into the enemy's hands, as the French fleet did appear off Ganjam in a few days; and passing that way, I had very near being taken; but my oars and water-engine saved me. Their shot went over the vessel several times; in any other vessel I must have been taken. Having got to the Ganges, I stopt many rice vessels from going out at a very critical time. It was in this vessel, called the Fly, that I rowed up Pry River, being chased by a Dutch cruiser from Queda Road; but I disappeared presently in the river, whilst he thought, I suppose, I had gone through the strait between Pulo Pinang and the main land.

'The Fly ketch was afterwards overset and lost at Calcutta, during a north wester, with several other vessels.'

The island of Jan Syllan affords nothing very interesting. The manners are chiefly those of the Malays, and the produce nearly resembles that of the neighbouring islands. The trade for opium was formerly of great importance, and many captains of the country ships owed much of their fortune to this commerce. Tin was also exported; but the importation and exportation of each is now prohibited under severe penalties, or encumbered with a heavy duty. At this time about 500 tons are sent away yearly; but, as the government oppresses the
miners,

miners, it will not be difficult to prevent the trade by means of the Cornish tin, which beats into a finer leaf, and is more bright in its hue. In general the prince of the country is the chief merchant, and his gains, in commerce, are substituted for port-duties, imposts, &c. The price is usually raised 25 per cent. on the consumer, and this method is not injurious either to the importer or the consumer. The former is not compelled to sell his cargo at the price offered, if he thinks he can procure more for it at another port.

The next place described by our author is Atcheen, a port on the northern part of Sumatra, an island pretty well known to the English reader by Mr. Marsden's account, which our author commends, and thinks very accurate. The description of the Battas, who inhabit the interior parts of the island, we shall select.

• The Battas are a well-meaning, ignorant, simple, people. The Malays and Atcheeners have the address to persuade them that they settle at the mouths of their rivers to defend them from invasion (from white men especially); whereas, it is to enjoy the monopoly of the camphire and benjamin, which they gather near Sinkel River, Baroos, and Tapanooly. What Mr. Marsden says of the Battas being cannibals, I have great reason to believe.

• Trading once at Sinkell for benjamin and camphire, with Babamallum, a reputable Malay man, I purchased from him a Batta slave, who spoke good Malay; I named him Cato. In the many conversations I had with Cato about his countrymen, I beg leave to relate one short story he told me, which may be called the progress of cannibalism.

• Babamallum had a favourite wife or concubine stolen from him by a Batta, who sold her. The thief was taken, and executed according to the Batta law for such a crime; that is, he was tied to a stake, and cut to pieces by numberless swords. They roasted pieces of him on the fire; and Babamallum, a civilised Mahometan, put a bit of his roasted flesh into his mouth, bit it with anger, then spit it on the ground.

• I dare say Cato did not invent the above: had he said Babamallum ate it as food, seasoned with salt and lime juice, as did the executioners, I should not have believed him.

The revenue of the king is about 3000l. annually, which chiefly arises from exports and imports; for, to oppress the Orankayos, the men of rank and substance, he prevented them from trading, and by that means seems to have impoverished his kingdom, merely to add a little to his own revenue. The method by which the Chulias (the commanders of merchant ships) prepare their limes cannot be made too public.

• West India captains of ships might here take a hint, as limes

rot under the hedges in the West India islands. The Chulias make four or five incisions long ways into the ripe lime, and put into each a little salt; after lying 48 hours or more, they with the hand give each lime a smart squeeze, then lay them to dry in the sun for several days: they expose the extracted juice also, that all the watery particles may be exhaled. They then put up the limes in jars, pour back the juice upon them, and fill up with more juice, or good vinegar, often had from the cocoa-nut tree. The lime thus preserved they call Atchar. This given on board ship, with less salt meat, would save many a poor sailor's life.'

The country above the town is very highly cultivated, and abounds with inhabitants in many small villages, and single groups of three or four houses, with white mosques interspersed. Walking that way, if after rain, is disagreeable to a European, as they have no idea of roads: but Malays do not mind walking through mud up to the knee, which, however, they are careful to wash off, when they come to a house, before they enter it. The main street in the town is raised a little, and covered with sand and gravel; but no where else are the streets raised; and even this is sometimes overflowed by the swelling of the river, by sudden rain on the hills just above the town; in which case they make use of canoes: this often happens, especially during the rainy season (our summer); but the town, which is on the south side of the river, straggles so as not to deserve the name of the capital of a populous though small kingdom. They have an excellent breed of horses, much valued at Madras; horned cattle and goats, but few or no sheep. Vessels drawing under eight feet water can come over the bar with spring tides, which is two miles from the town; but cannot go higher than about half a mille, where they sometimes heave down and repair. Here are many of the king's warehouses (*golas*) for Telinga salt. Many Maldivia boats come yearly to Atcheen, and bring chiefly dried bonnetta in small pieces about two or three ounces: this is a sort of staple article of commerce, and many shops in the Bazar deal in it only, having large quantities piled up, put in matt bags. It is, when properly cured, hard like horn in the middle; when kept long the worm gets to it. I am told it is cured at the Maldivia Islands by the sun only. I question whether herrings and pilchards would not answer even carried thus far, they are so fond of fish diet, as Malays in general are. The king's palace (*dallum*), about 100 yards from the skirt of the town, and to which there is access by a canal from the river, as well as by land, is about three quarters of a mile in circumference, is ditched round, and is also surrounded with a strong wall, but not high. A number of large venerable trees shade it, with a good many tall bamboos: it is built on higher

higher ground than the town, so of course it is not subject to be overflowed.'

The Atcheeners are cowardly, cruel, assassins; and the kings, in general, oppressive tyrants. 'When I call for my beetle-box,' says one of the chief assassins to his servant, 'you must stab the captain with the crefs (short dagger) that lies at the bottom among the leaves.' The Malays, who come on board, 'are generally disarmed; but who would suspect the beetle-box?' At Queda, captain Copan, Mr. Overbury, supercargo, two Englishmen who were brothers, called May, and the gunner, a Dane, were murdered in September 1782, by a Malay, taken in as a passenger. He attempted to poison, and afterwards, with the assistance of a Lascar, stabbed them, probably to get possession of the ship, and seemingly urged on by the minister who shared in the spoil.—Captain Forrest's account of his reception by the king at Atcheen is curious.

'In the year 1764 I again visited Atcheen, and had the honour of paying my respects to the king, Mahomed Selim: my audience was appointed at eight in the evening. I accordingly got ready some piece goods to the amount of about forty rupees, as a present, which were divided into two parcels, and put up in common basta covers, which had been previously stained with trumerick, yellow being the royal colour, as in China and at Mindano. Having been told it was expected I should pull off my shoes, I waved the mortification, by wrapping round each a piece of red bunting, and tying it with a kind of garter of the same, just before I entered the audience hall (*ruma bicharro*), which was about sixty feet long, and twenty broad, built of stone, with a stone floor. At the farther end, which was covered with carpets, hung a superb cloth of gold, about fifteen feet square, which reached within three feet of the floor. There were about twenty well dressed persons in the room, orancayos, a venerable calipha, and others, every one bare-footed, having left their slippers without. As I entered I saluted this company. Two Seapoys were also in the hall, upon guard, dressed and armed as ours generally are. In about two minutes the golden cloth was drawn up, like the curtain of a play-house, exactly in the same way, and we all made a profound obedience to his majesty, who just glanced his eye at me. My two servants were then ordered by the shabander to advance with the presents, which, after having presented, by holding them up and bending their bodies, they gave to an attendant, and were then directed to withdraw. The cloth of gold had covered a large niche in the wall, a kind of alcove, in the middle of which the king was seated in an arm-chair, with his legs across, barefooted, his slippers on the floor of the alcove. The king was

gaily dressed in silver brocade, over an inner garment of white muslin; his turban was very small, being a single piece of gold flowered muslin, gathered together at the ends, tied round the head with a half knot, and was ornamented with a few jewels. He seemed to be about forty years of age, with a pleasing countenance, rather fair for a Malay. Two elderly women sat on the floor, close to each side of his chair, their eyes fixed on the ground, which was about five feet higher than the hall in which the court was assembled. The alcove was lighted with two large wax tapers coloured red, much like what we see in Roman Catholic churches. The hall was lighted with pendant lamps, in which they burnt oil.

‘ Having caught the king’s eye, immediately after the dismissal of the presents, I made his majesty a second profound bow. Presently he spoke to the shabander, the shabander spoke to the linguist, and Abraham asked me whence I came. I addressed his majesty directly in Malay, on which the shabander pulled me gently by the sleeve, and looked disapprobation; but I went on. The king smiled, and took no notice of their interruption, as if offended with me. I had then the honour of conversing with his majesty for about a quarter of an hour, who asked me several pertinent questions about Madras, Bengal, and Bencoolen, and particularly to what parts of the island Sumatra (*Pulo-Purcha*) I had sailed. I then, by intimation from the shabander, who, I suppose had his signal, retired, walking rather backward, until out of the hall. Nobody in the hall was seated; neither did I see in it bench, chair, or stool. I left most of the company in it standing, who politely made way for me, as I retired; and, at the door at which I entered, I made again a profound bow, being then in full view of the king in the alcove at the further end of the hall.’

They certainly know how to cast cannon at Atcheen, and the present sultan (1784) had improved himself in this science by having made some stay at Mauritius. The Atcheeners are, in general, good mechanics, and know the use of the pulley, screw, and capstan, very well. At Atcheen our author was invested with the order of the golden sword. The city is greatly diminished in size. In 1619, Beaulieu tells us that it had been six times larger, and there are many appearances of its having been, since that time, still farther curtailed. The Atcheeners are of a more swarthy complexion than the inhabitants to the southward; more shrewd and acute than the other Malays, but less brave and less honourable than the Bugesses of Celebes. M. Suffrein was at Atcheen in 1782, but did not come into the town, or see the king, probably because
he

he would not submit to the humiliating ceremony of taking off his shoes.

The nautical details that follow we shall omit, and again join our author at Celebes. His general description of the island is chiefly taken from Buggess, a man of intelligence and integrity; it is, in most respects, new, generally curious and accurate. Local descriptions admit not, however, of analysis or extract. The Buggesses, or Macassars, are a very peculiar race, different from the Malays or Hindoos: they are high-spirited, brave, and industrious. They will not bear ill usage, and possess only the eastern character of revenge, though not the meanness of assassins: in the picture of eastern inhabitants, they start from the canvas, appearing dignified, manly, and respectable.

‘When the count d’Estaing took Bencoolen in 1760, where I unfortunately was, having been a freighter on board the ship *Denham*, that was burnt with all my property, he had a proof of the desperate spirit of Buggesses. After the English had been sent to Batavia, in the frigate *Expedition*, some Buggess prows arrived and traded with the Malays. What gave offence, I cannot tell; but the count, afraid of an insurrection amongst the Buggesses, 2 or 300 in number, he having kept prisoner in Fort Marlbro’ the English Buggess captain, Dyon Macoolay, who was a Buggess chieftain, and for whom his nation had a great regard and respect; to prevent this, the count invited several to the fort, and when three had entered, the wicket was shut upon them: in attempting to disarm them, they mangamoed, that is, run a muck: they drew their cresses, killed one or two Frenchmen, wounded others, and, at last, suffered themselves for supporting their point of honour. The count d’Estaing behaved with great civility and politeness to his English prisoners, distributing a small stock of provisions with great impartiality: and, notwithstanding what has been said of the count, the English had Mr. Douglas, governor of Gambroon, exchanged in his place, before he took Fort Marlbro’. A French serjeant having got possession of a slave boy belonging to me, I applied to the count, who ordered me immediate restitution; and shewed me equal favour, particularly in letting me go early to Batavia in a Malay prow. Gambroon was taken by captain Cesar, of the ship *Condi* of 50 guns, and the frigate *Expedition*.’

The inhabitants of Celebes are very industrious, and carry on a pretty extensive commerce, which is much owing to the industry of the Buggesses. The Buggess cambays resemble the plaids of the Scotch Highlander, when the ends are sewed together. They are strong, but dull-coloured, sometimes as
fine

fine as cambric, and cover the wearer, when asleep, from head to heel. The arms of the Buggess, are a sword, lance, dagger, and target. Sometimes a musquet and a bayonet, or a blunderbuss, supplies the place of a lance, and the Buggess is then attended by a boy who, himself armed, carries many lances. Their cambays are exported to Bencoolen, and it has been necessary to prohibit them, as they interfere with our own manufacture: they prepare also a paper from the inner part of a small tree, which they dye of different colours. It greatly resembles the Otaheite clothing. The Buggesses write, as we do, from left to right: their religion is Mahometan; but, if a Buggess marries his equal, he takes but one wife. They trade largely and extensively, and are fond of acquiring maritime knowledge: they sometimes extend their voyages to the north coast of New South Wales. In short, every part of their character and conduct shows them to be a race very different from, and greatly superior to, the Malays. Conjecture would be idle and endless in this state of uncertainty, and with such scanty information as we possess; there are many reasons, however, for supposing them to be an European race, and perhaps the remains of a Phœnician colony, since that, at so great a distance, may be comparatively styled European.

This very interesting work, which is decorated with some valuable charts, and neatly executed prints, concludes with a treatise on monsoons; which was first published in 1783, and occurs in the LVIIIth volume of our Journal.

Essay on Pulmonary Consumptions, including the Histories of several remarkable Instances of Recovery, from the most alarming Stages of the Disorder, by an improved Method of Treatment. By William May, M. D. 8vo. 3s. 6d. Boards, Cadell. 1792.

IN situations so difficult, in emergencies so distressing, as the management of consumptions afford, every practitioner must feel himself obliged to those who even hold out plausible promises; his obligations will be greatly increased, if a single new remedy of importance is recommended on the sure grounds of practical observation.

Dr. May 'professes to entertain an opinion that there exists a method of curing pulmonary consumption in its most advanced stage;' and the method he explains in the volume before us, after an Introduction, natural in a young practitioner, a little declamatory on the errors of others, expressing his surprize that the great discovery should have been so long delayed. The observations that wounds in the lungs will readily heal, and that balsam of Peru must be changed in the cir-

ulation

ulation before it can be applied to the ulcer, are a little too trite. Each has been the hackneyed theme of almost every modern author, who has written on the disease. This author's exuberant complaisance to every physician, whose name he mentions, we should not have remarked, if it had not been lavished with a studied care on his colleagues and predecessors at Plymouth, from whence his Dedication is dated.

The first chapter contains several cases, in which pulmonary consumptions have been cured. If this be intended to prove them curable, we think it will be serviceable in inspiring hope: if to show that they are curable by medicines, Dr. May has failed. Many of these cases, we believe, to be really consumptive, and they have been cured: similar cases have been cured under our own care, that we have every reason to think were consumptive; but, if every similar cure in the records of medicine be examined, it will be found to have taken place under every different mode of treatment that can be devised, and even without any medicines. In reality, they are the cures of nature not of art, unless phthisis be considered as of so various, so heterogeneous, a nature, as to be relieved by opposite modes of treatment, and to resist at one time the plans to which it yielded at another. We remember when we thought that all consumptions might be cured by vomits and by myrrh; but it was in the days of our youth, when fancies will take possession of the mind, fancies which reflection and experience never fail to eradicate. We shall not enlarge on these histories: they are often related imperfectly; and, in more than one instance, circumstances escape which lead to suspicion.

Dr. May next considers the nature of the disease, and concludes that every genuine consumption depends on tubercles of a schrophulous nature. In this view, we believe him to be correct: that the foundation of schrophula is debility, may be considered as a position more doubtful. But discussions of this kind are trifling. In every derangement of the functions, there is debility, either as a cause or effect: it can seldom be considered as a sole cause, for, in the practice of medicine, tonics are scarcely more than palliatives. They relieve symptoms, and assist nature in restoring health, or compensating for the defect. To come nearer to the question, it may be allowed that, in schrophula, there is a laxity of the extreme vessels, and the swellings are indolent. Is the laxity to be removed by tonics? Certainly not, except they can be applied to the part; for where a disease depends on tone irregularly distributed, the irregularity is not removed by a general increase: if we add equal quantities to unequal ones, we do not
bring

bring them nearer to each other; and this principle will be found to pervade the whole practice of medicine, in which tonics are employed. But admit for a moment, that bark is an astringent and will correct this laxity, is our author aware of the impropriety of constringing the fibres of distended vessels? does he not know, from numerous facts, that the debility is increased by it? Again: scrophulous swellings are indolent, but will bark contribute to their suppuration? We believe not, but we are by no means certain of it, for no prudent, we will add no honest, physician will, except in very peculiar circumstances, urge on this process; and, if it ever is necessary, there are much easier and more obvious methods. In reality, however, the indolent nature of the tumours arises from the little irritability of the part affected, for a cause of inflammation will as readily affect a scrophulous person as another, and a common phlegmon will advance as readily to suppuration. Let us bring this reasoning to the test: Will bark cure scrophula? will cold bathing; will the metallic tonics cure it? Every judicious practitioner knows that they will not: he knows that salt-water, in a quantity that moderately purges, is more effectual than either; that small doses of calomel will greatly assist its operation. Where then are we to look for the tonic powers of this remedy; and what, with these facts before us, becomes of the boasted system of laxity and debility?

We shall next consider how far this plan is applicable to phthisis; and, though the quotation is rather long, we shall extract our author's plan of managing the disease, that we may not be suspected of misrepresenting it.

“ I have generally premised an emetic of ipecacuanha, accommodating the dose to the circumstances of age and condition, and varying the repetition of it as the exigency of the case required.

“ I have sometimes given the solution of Vitriolum Romanum, as recommended by Dr. Simmons, but, upon the whole, I have found reason to prefer ipecacuanha, which, under all circumstances, is the most safe and effectual medicine of the emetic class.

“ The emetic may be repeated, at the distance of from three days to a week, several times, and the following medicines administered during the intervals.

℞ Infusi Corticis Peruviana unciam cum semisse, Tinct.

Cort. P. Comp. drachmas duas,—Lavend. C.

Syr. Cort. Aurantii ana drachmam,

Pulv. Gummi Myrrhæ grana xv, M. signetur haustus bis
quotidie sumendus.

The

* The state of the bowels should be attended to in the mean time with great care ; if coltive, they should be opened by some gentle laxative, such as tamarinds, chrystals of tartar, or infusion of senna : if on the contrary, a small portion of gum Arabic, aromatic confection, or an opiate, should be added to the draught. If the cough should be particularly troublesome, the following medicine may be successfully exhibited.

* R Pilulæ e Scilla

— ex Opio ana grana quinque, fiant duæ pilulæ h. s. exhibendæ, et cum dimidia Opii quantitate mane iterandæ.

* To obviate occasional pains of the thorax, blisters ought to be applied, and renewed as often as shall appear necessary ; and to defend the surface of the body against the vicissitudes of temperature, and the injuries of cold and moisture, a flannel covering should always be recommended.

* If the strength of the patient be not too far exhausted, riding on horseback should be strictly enjoined, which cannot be too frequently used. And if the weakness should be so considerable as to render this exercise impracticable, swinging, in the manner described by Dr. Carmichael Smith, should be substituted, and regularly used once or twice every day.

* If the irritability of the body be very considerable, the opiate may be given during the day, at convenient intervals, and the dose gradually increased, as the habit of using it diminishes its effects. I have seen the tinctura opii given in doses of from forty to seventy drops, three times a day, with wonderful good effect.

* Should the colliquative discharge by the skin prove troublesome, the dose of myrrh may be increased ; and if it continue obstinate, moderate quantities of the vitriolic acid, given in some cold draught, will be found a useful remedy. In some of the cases already related, the patient has been taken out of bed, upon the appearance of the sweat taking place, and the infusum rosæ, cum acido vitrioli, administered with great advantage. Cold port wine and water, has also been found very efficacious in checking this inordinate and enervating discharge.

* The best time of administering the emetic will be about an hour previous to the evening exacerbation. I have seen the hectic paroxysm prevented by its operation, and the cough and dyspnœa surprisingly relieved. Expectoration is greatly facilitated also by the operation of vomiting, and if care be taken, to prevent the fatigue and relaxation consequent upon the exertion it occasions, by administering some cordial draught immediately after it, vomiting will most commonly produce considerable benefit.

* In conformity with this general plan, a nutrient regimen is to be adopted. Animal food, that is easy of digestion, as it con-

tains more of the principle of nourishment than vegetable, will be preferable to it. Where the stomach will bear it, solid meats, of a plain sort, are admissible; in other cases, broths and jellies must be substituted. Oysters, either raw or roasted, and eggs whose whites are scarcely coagulated by boiling, have been used, in many instances, with great advantage. Milk has also generally made a part of the regimen in the cases which I have attended: and where it has not happened to offend the stomach, (which is often the case,) it has appeared to afford sufficient nourishment. The addition of rum, or any other ardent spirit, I consider to be useless, and injurious. Spirituous liquors, of all kinds, have a tendency to increase the irritation of coughing, and by destroying the tone of the stomach, add to the general relaxation of the body, aggravate the hectic paroxysms, and augment the debility of the system. This does not happen with wine, or well fermented malt liquor. Of the former, a glass may be taken four or five times during the day; and of the latter, a draught taken occasionally as common as drink. Porter possesses a generous quality, and disagrees with but few phthical patients. I have generally found it very grateful to the stomachs of those to whom I have recommended it, and I have seldom seen any inconvenience arising from its use.

This is the plan proposed, which it may be said we should leave to be appreciated by experience. But, in reality, it is not a new one: it has met our view, in various forms, and we think we should be unjust to the public, if we did not add what experience has taught us relative to it, and guard them from delusive promises.

In consumptive cases, there is great debility and irritation; but the irritation, arising from topical congestion, gives an increased tone to the heart and arteries. There is always a tension in the pulse, wholly inconsistent with the state of the system in general, a deficiency of perspiration, except where the solution of the paroxysm, combining with the weakness, allows the debilitating colliquative sweats to escape. We have given bark, in the interval, in all its forms, and in very different doses: we have seen it check the sweats, but without in the least alleviating the other symptoms. The more usual effects of the bark have been an increase of heat, increased tension of the pulse, more difficult breathing, greater general languor and uneasiness. Another inconvenience of the bark is its great tendency to increase the alvine discharge in consumptive cases, without our being always able to mitigate it by opiates. It very often also increases the stricture on the breast, and checks the expectoration. Every one acquainted with consumptions knows that the breath is usually in a morning very strait, and continues

nues so, till the phlegm, collected in the night, is brought up. This is always a work of difficulty; and we have known the bark render it impracticable. On the whole, we have sometimes seen a light decoction, or the cold infusion, borne with tolerable ease: it has happened, that the bark in substance has done no great mischief; but we have never seen either highly beneficial.

Another part of the new plan is the liberal exhibition of opium. Five grains at night, and half the quantity of the *pilulæ ex opio* in the morning, do not in the whole contain two grains of solid opium; nor will that quantity, joined with the squills, be very highly injurious. It is, however, at best a palliative; and the patient often purchases his night's sleep, at the expence of very considerable and distressing languor through the day. The action of opium is so striking in checking irritability, that we have been tempted to keep up its action, and have done so, in a moderate degree, for successive days, without finding the expectoration greatly impeded. It produced, however, no change in the progress of the disease.

Blisters are undoubtedly useful remedies; and, if consumptions are ever cured, by art, it has been effected by blisters, which have been rendered perpetual, applied near the part affected. To the diætic part, we have nothing to object, except that to our observation, beer has appeared injurious. Porter has sometimes been useful.

The following chapter contains remarks on and defences of the author's reasoning and practice: in it, he involves us in a maze of theory, which we have little inclination to follow. The most important part is what relates to the diathesis, where Dr. May contends that it is atonic, that the supposition of a phlogistic diathesis is erroneous, and that the quickness of pulse is a symptom of atony. We think he is wholly mistaken in the point of fact, and the reasoning seems to us to rest on a very uncertain foundation.

As we are only called on to give our opinion of Dr. May's plan, we have not engaged in defence of the antiphlogistic practice, which is pretty liberally condemned in the volume before us. We have declined it also, because we cannot boast of our success. Yet, when the effects of each plan are compared, the latter appears undoubtedly better adapted to the nature of the disease: it relieves the symptoms more effectually, prolongs life, and makes it easier. Medicine can seldom do more—We may just add, for the information of our readers, that the *Angustura* bark has appeared, in a few instances, to be a bitter better adapted to consumptions than
any

any other we have yet tried. We can scarcely except the myrrh.

An Inquiry into the Causes which produce, and the Means of preventing Diseases among British Officers, Soldiers, and others in the West Indies. Containing Observations on the Mode of Action of Spirituous Liquors on the Human Body. By John Bell, M. D. 8vo. 3s. 6d. Boards. Murray. 1791.

THE unfortunate events of the late war have been productive of many improvements in the art of medicine, and in no respect of more advantage, than in pointing out methods of preserving the healths of seamen and soldiers. Dr. Bell's remarks on the last subject deserve much attention; for, as we have had occasion to remark, disease destroys in war more than the sword, and mismanagement, in the tropical climates, produces the most fatal events, diseases of the worst and most destructive kind. These discussions belong chiefly to the political department; and to it we recommend this work, with the most serious anxiety, as deserving their particular attention. It will afford us little subject for discussion, though we shall give a short account of the contents, and extract some passages from it of curiosity, perhaps of utility.

The use of ardent spirits is Dr. Bell's first object. Rum, and particularly new rum, he thinks highly injurious, for which wine or malt-liquors should be substituted. In this respect he is perfectly correct; and government would find good beer and porter much the cheapest beverage in the end. Whether rum produces sores on the legs is a question of some doubt: perhaps the recruiting regulations in some regiments, to take no young men, who have even the scars of former ulcers on the legs, may be proper and judicious. That rum is more injurious in the West-India islands, than in Britain, except when soldiers have been exposed to cold and damp, is another opinion not yet sufficiently supported. The observations on the use of wine and bark deserve attention.

* Whether wine acts as a direct or an indirect stimulus, we know that it excites the powers of life to an increased action, in proportion to the quantity in which it is given, to the strength of the patient, and, as he has been formerly accustomed to the use of it. But if a large quantity is given to a soldier who has not been accustomed to it, at a time when he is in a state of extreme debility, the vital power must be stimulated to an exertion greater than it is capable of performing with safety, weakened as it is by the existing disease. But if this increased exertion of the vital power, occasioned by the wine, is mistaken, as it often is, for

an encrease of the symptoms depending on the original disease, which we propose to cure by the use of wine, the consequence is, that the remedy is exhibited both more frequently, and in larger quantity, until the vital power, wearied out by the constant operation of a powerful stimulus, becomes incapable of exerting its energy, and the patient is often hurried out of the world in the stupor of intoxication. Every man of candour in the profession will own, that this frequently happens; and that to suppose wine to be an effectual remedy, in the cure of low nervous or putrid fever, in proportion as it is given in large quantity, is a most mistaken idea, and has been productive of very serious consequences. From a good deal of attention to this subject, I venture to assert, that there is no remedy in the materia medica prescribed so frequently as wine, with so little attention to the circumstances which ought to direct or forbid its use, or to regulate the quantity in which it is employed; and that many advantages, which may be derived from wine as a remedy, are prevented by the indiscriminate mode of prescribing it, regardless of the present state or former habits of the patient; and, consequently, in the hands of negligent practitioners, it must often do mischief. The same inattention often deprives us of the benefit we may derive from the use of bark in the cure of fever. I have frequently seen an ounce and a half of this remedy taken in the day, with manifest advantage; but that was only in the first stage of synochus, where the inflammatory symptoms either did not run high, or had been mitigated by other remedies; or in the beginning of the second stage, where the strength was not yet very much impaired. But I never observed any beneficial effect to be obtained from throwing in a large quantity of bark in substance towards the latter end of the second stage, when the strength is much reduced. On the contrary, in these circumstances of the patient, a full dose of bark, or of wine, often excites nausea and vomiting, attended with such an irritable state of the stomach that, ever after, food or medicines can scarcely be retained.'

The second section on the use of salted provisions, and the mode of preserving them, contains some facts of importance. Captain Forrest's remarks we may be allowed to transcribe.

'The beef and pork, which I carried with me to sea, were preserved in a different manner, and admitted of some variety in the mode of dressing. The meat was cut from the bone in slices, and preserved with a mixture of salt and raw sugar. Prepared in this manner, it kept much better, and occupied less room. I would therefore advise, that the provisions for the navy should be preserved with equal quantities of the best salt and raw sugar, and that the bone should be entirely left out; for it is often observed,

even in meat salted for domestic use, that the part next the bone is the first that is spoiled. This may probably be owing to the salt never penetrating the bone, which consequently soon becomes more or less decayed, and admits the oozing out of a putrid oily matter from its cells, which corrupts the surrounding meat. Hogs should be skinned, and preserved in the same manner. I allowed my men a pint of tea twice in the day, which, including sugar, (and the tea was sufficiently strong) did not amount to a greater daily expence than a penny for each man. Sugar is very cheap in Bengal. For sixteen men I allowed two ounces of tea, value four pence, and four ounces of sugar, value two pence, which made sixteen pints of tea, at an expence not deserving attention, when compared with the beneficial consequences arising from it; for I always observed, that when sailors became fond of tea, they were weaned from drinking strong liquors. I therefore encouraged tea-drinking as much as possible, but without assigning any reason for so doing. The use of coffee, cocoa, or chocolate, answers the same purpose.'

' Captain Forrest informs me, " that long before he went to India, he remarked that the Portuguese preserved fish, cut in small slices, with a mixture of salt and sugared tamarinds, of which he commonly carried a quantity to sea for his own table. Fish is thus cured by the Portuguese at Calcutta, who make a trade of it, and is named by them *pesche*, or *pescha molia*. Preserved in this manner, it is not found to be too salt, requiring only to be fried in the tamarind which covered it, with the addition of a small quantity of butter." He says, " the *pesche molia* is very grateful to the taste, keeps well, and is found to be a wholesome article of diet. He has used tamarinds (freed from the strings and stones) with salt in preserving meat, and has found the combination to answer the purpose much better than salt alone, especially if some Cayenne pepper be added. When he did not use tamarinds, he employed limes or lemons in the following manner: an incision being cut in the side of the lemons, or limes, some salt is introduced, and about the space of twenty four hours thereafter, the juice is squeezed into a cask, or jar, and the fruit being allowed to dry for a few days in the sun, is then thrown into the cask containing the juice; some vinegar is added, and with this pickle (which is named *achar*, and is used in the East Indies in a variety of dishes) meat or fish may be preserved, for a great length of time, from any approach to a state of putrefaction."

This plan was in part carried into execution, we apprehend, during the last war, by lord Hood; and the seamen found by the admiral (we believe lord Rodney) sent out to take the com-

mand, in full health ; though they had been actively employed at sea, for a long time.

In general, Dr. Bell in his third section on the means of preserving the health of the army in the West Indies, advises malt-liquor of a middle strength, instead of rum, wine in moderation, and, at the first coming, a more than usual attention to abstemiousness. A diet more than commonly taken from vegetables, and dissuades the stranger from indulging his appetite in its full extent. We have some doubts, that his plan might bring the vis vitæ too low ; for, while we agree with him in recommending moderation, some stimulus is required to support the different functions in their proper vigour.

The Appendix contains notes and additions. The only part not connected with the general subject in these additions is what relates to Gibraltar, which Dr. Bell thinks a source of constant expence, a means of keeping a great part of the army inactive in its defence, and of no utility. He thinks it would be advantageous to change it for the Canary Islands, which are fertile and healthy, useful to this country from their productions, and particularly so to season the troops for the tropical climates. On this subject, we have already had occasion to give our opinion ; and we perceive no additional force in our author's arguments to induce us to change it. We must now leave this useful work, and we have been solicitous to give a general sketch of Dr. Bell's plan. The particulars can only be understood with propriety in the work itself.

Observations on Scrophulous Affections, with Remarks on Schirrus, Cancer, and Rachitis. By R. Hamilton, M.D. 8vo. 3s. boards. Dilly. 1791.

IT is the object of youthful practitioners to appear before the public, in any form, generally assuming for their introduction some disease usually intractable, and always dangerous. They collect what has been said : they add something ingenious, if not useful ; and they appear to the unthinking world as men of deep learning and acute penetration. Dr. Hamilton, though no youthful practitioner, by this volume recalls the young physician to our recollection. In all his works we find something interesting ; and, whether we are instructed or not, we shut the book with some satisfaction. In the work before us we cannot say that he has added greatly to our knowledge, yet the practitioner may read it with advantage : he will see what has been advanced placed in a clearer light, many instructive cases are described ; and, if no determinate step has been made to improve the practice by novelty, many parts of the established plan are elucidated by experience.

Schrophula, as Dr. Hamilton has advanced, is undoubtedly a constitutional disease, and he has answered some objections to this opinion with success. The cause we shall transcribe as stated by him.

‘ To the morbid action, then, of this peculiar constitutional malady on the absorbent system, are we to look for the origin of these tumours; and from the nature of the compound fluid, as I presume the lymph is, which is secreted from the blood for the purposes of animal economy, are we to account for the different matters contained in them.

‘ All the several materials which are necessary to constitute the different parts of the living animal must be furnished from the nutriment taken into the stomach; and what is necessary for this important purpose is separated from the more feculent matters, by the processes of digestion and chylication; and enters the absorbent system by the lacteals, and is carried into the mass of blood by means of the thoracic ducts opening into the left subclavian vein, so near the heart as to be readily mixed with it. It is not my purpose to describe this process; it is sufficient to say, that it is generally understood to be so. Now the inference to be drawn from it, for the elucidation of our subject, is, that the blood charged with these materials must, in the course of circulation, part with those which are destined for the recruit and support of the different component parts of the animal body; whilst those which are superfluous, or having done their office, become effete and useless, and therefore are separated from the mass by different secretory organs, and carried out of the body by the proper excretories.

‘ From this state of what we suppose the fact, we may readily conceive that the lymph, and other secreted fluids, are charged with the several materials above named; and thus loaded may stagnate in glands or cells, where the absorbents, from the influence of this disease, are obstructed, and unable to take them up, and transmit them in the proper use of solution, in which they are when secreted or separated from the blood: and that when stagnant in these cavities it is easy to comprehend that a decomposition of this, what we have supposed a compound fluid, may take place, and new combinations form; and, according to the nature of the different materials, the contents of these tumors may be gelatinous, milky, caseous, cartilaginous, earthy, &c.; all which are to be met with, even in the same body, loaded with this disease in the extreme: and according to the degree of this morbid state of the parts is the distemper to be relieved by art, or rendered incurable, and mortal.’

We have had occasion to explain the cause of scrophula nearly
ly

ly in this way. But, considering it as a disease of the constitution, we thought it was owing to the some defect in the solid, perhaps in the primary fibres. In reality, all the appearances of a scrophulous constitution seemed to center in too great laxity, not of the general system, but of the extreme vessels, by which the effusion in the cells, which ought to have been serosity, was glutinous, and the effect was a stagnation in vessels too small to admit of a fluid of this kind. We introduce this opinion again, to say that we suspect it is not true: it will not account for many minute circumstances in the disorder, to which, if any part of the theory be well founded, a want or irritability, or some disease in the lymphatic system, or its glands, must be added. It will undoubtedly account for the action of remedies, since, as we had occasion to state in reviewing Dr. May's work, by generally increasing the tone, we leave the relative state of debility in its former situation, and, by increasing the saline acrimony in the blood, we lessen the disposition to stagnation. It is necessary to return, however, to Dr. Hamilton, and we trust this short digression will be pardoned, as we meant only to prevent errors of our own dissemination.

Dr. Hamilton describes the appearance of scrophulous glands on dissection, with great accuracy, and traces scrophula, after puberty, in the scrophulous phthisis and ophthalmia, as well as in the psoas abscess. The last, he thinks, is generally of the scrophulous kind, as he has almost constantly found it in such constitutions. To our observation, it has appeared different, highly inflammatory, usually from a strain; but we mean not to say that it may not be often otherwise. Since we spoke of this subject in our review of Mr. Justamond's Tracts, we have seen one decided instance of this kind cured, with little aid from medicine, chiefly by rest, and the efforts of nature. Inflammations of the liver, Dr. Hamilton suspects, with perhaps as little reason, to be sometimes scrophulous. We have never had occasion to see or read of an instance similar to that which he has adduced. Schirrus and cancer, when they affect the uterus, are preceded by scanty menstruation, particularly by leucorrhœa and sterility, and are more clearly connected with scrophula. We have some doubts, whether in mature age, the diseased glands may not assume a rigid and knobby feel, so as to be mistaken for the former; one instance of this kind occurred to us, where, from its ready yielding, we suspect we had formed a too hasty, as it certainly was a too gloomy prognostic.

The effects of scrophula on the bones are accurately described; and, in the destruction of bone, Dr. Hamilton thinks

it probable, that the harder parts are first dissolved by a menstruum, before they can be taken up by the lymphatics. This opinion is suspicious; but we have neither facts sufficient to establish its truth or falsehood, nor room to discuss its probability. It is certainly true, that the consumption of bone has gone on in one limb, while the rest of the system has appeared not only healthy but thriving: this, however, adds not to the force of either hypothesis. Rickets, our author considers as a scrophulous disorder, or at least nearly connected with it; but the connection, when examined, is very remote, and they only meet in one very general cause, laxity. Our author's plan of cure we shall transcribe.

• As the scrophula is a disease of the lymphatic system, attended not only with obstruction in that system, but a peculiar laxity of all the solid parts of the body, the principal intentions of cure should be to remove the obstructions, and strengthen the tone of the habit; and by a happy mixture of those means, great benefit is often derived. And by whatever methods these are attempted, it is of the utmost importance to the patient to begin early to attempt the resolution of the obstructed glands, before inflammation and suppuration have begun to take place; and speedily, as soon as an appearance of resolution is evident, to apply the corroborant plan.

• The most active deobstruent medicines that I have experienced are mercury, with the addition of opium, with repeated purging with *sal catharticus amarus*, *sal glauberi*, or sea water, with a constant and steady use of *sal sodæ* and *extract. cicutæ*. And the best corroborants were the Peruvian bark and cold bathing, in the sea or any other large body of water. The burnt sponge, the calcined *quercus marinus* (sea wreck), so much recommended by Dr. Russel, and called by him *æthiops vegetabilis*, *guajacum*, *sarsaparilla*, and antimony, and others which shall be noticed afterwards, have by no means been attended with the advantage we have been taught to expect from them. I have had no experience in the coltsfoot, revived and recommended by Dr. Cullen; nor in the *terra ponderosa salita*, which has been lately introduced into one of the hospitals in London, as a medicine of great efficacy, particularly in the scrophula. It has now, however, been under trial for some months in this town, in the case of a youth of seventeen years of age, covered with ulcers when he began to take it, and who had been wasting by the almost daily appearance of fresh suppurations, and a constant large discharge, to a skeleton; but so far from succeeding here, the suppurations have been larger and more frequent, and he is reduced to nothing but the skin over the bones. His appetite is great, and he drinks, I am told,

told, to the amount of three pints of port wine a day, by which means he has probably been supported under this immense daily discharge *.

In this list of remedies, we can say little in favour of any except the sal sodæ, sea-water, or salts, with small doses of calomel. The burnt sponge and the terra ponderosa salita have sometimes seemed to do good; but the former certainly has appeared more serviceable than the latter.

‘ I must confess that I have my doubts as to the sea-water’s possessing powers in a superior degree to any other medicines in the scrophula; nor do I think that it merits the virtues given it by Russel and Speed. My reasons are the following, however heterodox they may appear; but truth is my guide.

‘ I have long lived in a sea-port town of great trade, and the haven from the town to the opposite side is at least half a mile wide. The distance from the town to the mouth of the river Ouze (which forms the haven) where it opens into Lynn Deep, an extensive inlet from the German Ocean, is about two miles and a half. A large body of sea-water flows from this inlet up the haven, many miles above the town, twice in twenty-four hours; and with the tide we may suppose a very large share of sea-air; and during the summer months sea-bathing is constantly used, when the time of high water will admit of it, by men of all descriptions; and many of the boys are seldom out of the water in the day-time, except at school hours, all summer. Yet it is no less strange than true, there are no where more distressed victims to the scrophula to be met with than at Lynn! and they are as frequently to be met with amongst the lower orders of the inhabitants, who are used to the water daily, as in the other ranks of life, whose business has no connection with it. And in no inland town within my knowledge, which extends at least thirty miles around Lynn, did I ever see so bad cases of this disease as in this town, in a course of more than forty years practice.

‘ The inference to be drawn from these remarks is, that if sea-water and sea-air were such specifics, surely the scrophula would be far less formidable at Lynn than in any of the inland towns; but it is a melancholy truth that it is not so! And from long observation I am rather inclined to think that it is really more severe and distressing.’

* He sunk under this discharge, and died soon after this paper went to the press. The terra ponderosa salita was tried in other cases about the same time, both in ulcerations and tumors, but not with that benefit expected from its use. Indeed, matters appearing to become worse, it was totally laid aside, and recourse had to the remedies mentioned above, administered according to the different circumstances of the cases, and were attended with considerable advantage.

At Lynn, however, he allows that vapours are common, and the air is moist; so that we should suspect these causes of debility may be too powerful for the effects of the salt-water. But, perhaps, the cause of failure alledged by our author is the true one, and the relief must be rather owing to the action of the salt-water as a purgative than as an alterative. We remember trying large doses of common salt, undiluted, in scrophula, without having had sufficient success to pursue the plan. The management of scrophulous abscesses is explained very properly, and we shall add our author's method of managing tinea, a disease in his opinion of the same kind. It deserves to be noticed and tried, though, we must add, that scrophula in his hands is too great a monopolist.

'Let the hair be clipped close of the part of the scalp affected; or if it can be removed by shaving with ease it will be better: then sprinkle this singular eruption with a dry powder, composed of one part of levigated cinnabar, and three parts of flor. sulphur, well mixed; rub it in with the finger at night, and wash the parts clean with a strong soap lather in the morning; repeating these operations until the disease vanishes. Small doses of calomel, with saline purgatives, twice a week, with some proportionate doses of cort. Peruvian. in the day, at the same time, will soon remove the stumous glands.'

In the cure of cancers, the principal improvement is the recommendation of the hemlock-bath, made of the decoction of the herb and seeds of the cicuta; and the volume is concluded by some judicious observations on the method of relieving, by mechanical means, the curvature of the spine.

The Barrister: or, Strictures on the Education proper for the Bar. 2 Vols. small 8vo. 5s. boards. Deighton. 1792.

THE greater number of these Letters appeared, in the course of last year, in the 'World,' and we confess that we opened them with listlessness, expecting some temporary effusion calculated for the moment, strokes of wit, pleasantries, or satire. The disappointment was an agreeable one, when, instead of the smile or the sneer, which we supposed would have been excited, we were both rationally entertained, and judiciously instructed. The Barrister is a man of science, of judgment, and of learning: the gentleman and the scholar are conspicuous in every part of these Letters; and, if we follow him a little more closely than the nature of his work may seem to require, it will not be so much to make some compensation for a suspicion that could never have injured him, as to point out the steps

steps which lead most surely to an honourable station, steps which begin to be neglected as useless, or carelessly run over as unimportant. Our remarks may apply also to the two other liberal professions, which are sinking from sciences to arts, while the professors, to use a law-term, are to be considered merely as practisers.

The first particular circumstance worthy of being pointed out in this place is, that the lawyer who is designed for soaring to the summit of his profession, should have a good constitution. The law-student, or the chamber-counsellor, may be weak, nervous, or timid: the barrister* should possess *mens sana in corpore sano*, a mind unclouded and undisturbed by noise and tumult, in a body fitted to bear heat, fatigue, and confinement. A public school is a kind of apprenticeship to the barrister. He acquires not only the most solid fund of real learning, but he attains what is almost of equal importance, a readiness, a confidence, a mind already fitted to accommodate itself to emergencies, a spirit active in invention, a firmness capable of resisting an attack. All that our author alleges on these subjects is excellent and unexceptionable.

In the next step we find a considerable deviation in ancient customs. From school the student now generally removes to an attorney's office, a measure, though the success of some has sanctioned it, which our author, after a full examination, severely reprobates; pointing out in his passage its various inconveniencies and disadvantages. The great distinction undoubtedly, between the practiser and the barrister is, that the one proceeds by rule and precedent; the other takes in the scope, the tenor, and the spirit of each act of parliament in his decisions, and the influence of other acts on collateral subjects. Nothing can undoubtedly cloud that bold, general spirit of investigation, combination, or discrimination, more effectually than confining the first years to the labour of engrossing. Precedents, and the practice of courts, are always to be found when looked for; but he, who has considered these as the principal objects, will overlook or lose the comprehensive boldness which should illuminate his opinions. We are a little surprised that our author should not have rested more on a general principle, which he afterwards hints at: it would have greatly assisted this part of his argument: we shall shortly state it, leaving the application to our readers. Laws can only be considered as general doctrines, for no act can apply to every individual case; and the great business of

* We have used the term barrister in a less general sense than has been usual, confining it to the lawyer who pleads, excluding the consulting counsel and the conveyancer.

the lawyer is to apply these general doctrines to the circumstances before him. Sometimes they will bear in every point : sometimes in a very few ; and great sagacity is required to determine, how far the application will be admitted, how far the points, on which the question depends, are leading and discriminating ones.

After discussing the merits of different universities, our author prefers Cambridge. One reason is worth mentioning. As no one, he thinks, should be called to the bar till he has taken a degree in arts or in law, at Cambridge, where the first degree is with difficulty obtained, the student will be most likely to have attained the greatest share of knowledge : perhaps some other local reasons may have contributed to add strength to this argument, in itself not a bad one, and supported by other considerations. Ornamental accomplishments are next considered ; and our author's decisions on these points are strictly just, and merit our unreserved commendation. The following peroration to this part of the subject is executed with great spirit and propriety.

‘ Let us examine, before he goes to an inn of court, the stock in trade of our young pupil. He has now spent three years at the university. Is his capital improved, or is it diminished ? If improved—to what amount ? If diminished—from what cause ? When he first enrolled himself among the sons of *alma mater*, he possessed a good constitution, had given proofs of abilities in passing through a public school, had acquired some reputation for scholarship ; was a good classic ; was ingenious, liberal, manly, no one's enemy, *not even his own*, and conducted himself by Hotspur's maxim—“ *Tell truth, and shame the devil.*” Such, when he left school, *were* his principles, virtues, and accomplishments. What *is now* his character ?—What he *now* is, he will most probably remain ; it is not so easy to incline the tree as to bend the twig.

‘ Does he continue liberal, ingenuous, and frank ? Does he revere truth ? Are the native powers of memory fully improved by habit ? Has he advanced his classic acquirements ? Does he declaim with grace, or speak with fluency ? Is he an honourable graduate ? Has he associated with young men of ability and industry ? Does he feel within himself a spark of ambition, a desire to distinguish himself among the most distinguished of society ? If the answer is generally affirmative, his future prospects in the law are fair.

‘ If the answer is negative ; if by keeping bad company, by indulging the habit of indolence, or other wretched means, he is become illiberal, disingenuous, reserved, oblivious of the sacred
line

line of truth; if he has neglected his studies, avoided his exercises, taken a dishonourable degree, and

‘ Haunts the throng’d vallies,
Having lofty hills to climb.

‘ It is not *asserted* that he will succeed in the *church*, or in *physic*; it is *believed* he will succeed in no *liberal profession*—the vallies of life may be trod by him with the less risk of disgrace; the conspicuous summits of honest ambition he can never obtain; he cannot, therefore, prosper in the honourable line of the law.’

At the conclusion of the first volume, the Barrister starts a little from his subject, to add some animadversions on the late decision of parliament, respecting the impeachment of Mr. Hastings’ not abating with the dissolution.

‘ It is by no means intended to enter into the argument; and it shall only be hinted, that if any stress may be laid on *coincidence* of opinion; or if any respect be due to the opinions of lawyers, on points of their profession; the sentiments conveyed by the gentlemen of the long robe, ought to have had more weight in that day’s debate; and that every principle which actuates the human mind, when in search of truth, should have induced those who lead the sense of that assembly, to have deferred the determination of a point of constitutional law, in which the profession itself were nearly unanimous; and not to have opposed a vote of the house, to a more *accurate investigation of a serious constitutional point*.

‘ Neither shall the propriety of debating, and determining a point of law by the house of commons, which in this instance is a party to the impeachment, standing forth as accusers, be here canvassed; nor shall any time be wasted in proving, that the question which the house determined, is sacred to that high court of judicature, which pronounces the accused guilty, or not guilty—our object is only to prove, that those gentlemen who applied the Gallic phrase, *esprit de corps*, to the profession, *sarcastically*, in that day’s debate, either misunderstood its meaning, or applied it unjustly.’

The profession, he contends, almost unanimously gave their opinion in favour of an abatement: it was an opinion supported by much legal knowledge and numerous precedents, one which no professional spirit could have influenced, which no principle of avarice or aggrandisement could have suggested. All this is well said, and we owe to our author’s candour a short reply. It is admitted, for a moment, that the law is such as our author states, and the fair open decisive conduct of the lawyers, on this occasion, was highly creditable. But was the law unalterable; or might it not, in its present situation

tion, have opened the door to some abuses, and above all given the crown a power at any time of pardoning a favourite, and laughing at the attempt of the people to punish a public offender? It was time, therefore, to amend or to explain the law; and it was contended, with singular propriety, that a prosecution begun in the name of the people of England, through the medium of their representatives, was not abated by a dissolution; for the people had still representatives, and they again met, with this additional advantage, that, if the former conduct of the house had been improper, by renewing the connection with their constituents, they had opportunities of knowing their opinions. In fact, it took the subject from the statute-books: it was no longer to be a question of law, but a part of the constitution. While we say this, we can agree with our author, in condemning very severely the measure, and thinking Mr. Hastings a most severely oppressed and cruelly injured servant of the public. A man whose real faults have been fewer, and whose merits infinitely greater than could be expected in a similar situation.

Mr. Fox's late bill for ascertaining the rights of juries meets with the Barrister's approbation; but, to prevent such conduct in the judges as the bill deemed improper, our author thinks was puerile, because unnecessary: it was calling on a pigmy 'to defend a giant.' We have already had occasion to give our opinion on this subject, and can now only add that, if one change is made in the practice, another becomes necessary,—either to give more understanding to juries, or at least to give some chance for more correct decisions, by taking the jurymen from a higher rank in life.

When removed to town, the Barrister considers the student's general conduct, and points out many judicious regulations to assist his studies, and add to his knowledge.

The histories of the inns of court, and the former education of lawyers, furnish some interesting and less generally known remarks. For these we must refer to the work. The delay of the law, and its verbosity, are the subjects also of the author's animadversion: the last he severely reprobates, and thinks it can be only properly obviated by the interference of the bench. The course of study pointed out is judicious and proper.

The debut of the young Barrister, and the little business which he can at first expect or claim, are subjects of importance; and, in these points, where scarcely any thing can be expected, our author has given some useful practical hints.

‘Although in opening pleadings, it may be thought, that if the merit;

merits of the case are in the least alluded to by the junior counsel, he takes on himself somewhat of the duty of his seniors: yet surely the bare recapitulation of the progress the pleaders may have, is not the whole that is expected from *him*, who receives an honourable fee with his brief; but some assistance should the cause receive, as well as his own reputation, from this public display of his professional knowledge.

‘ A terse and laconic statement of the leading facts, which appear in the pleadings, is what he should aim at; he should be *brief*, but *clear*; should recapitulate *all* that is necessary, and *no more*; *compression* should be his object, not *amplification*; here the style of Tacitus should be his model, not that of Tully.

‘ In *motions of course*, the first care is to be on guard, that you are not induced to ask for what is *not of course*—the court sometimes take offence when improper requests are made, as motions of course; conceiving the counsel intended to take the court by surprise, whereas, in fact, the *client* has taken the counsel by surprise; sometimes questions respecting the cause, from whence the motion originates, are asked the counsel—ignorance how to answer such questions, is no inconsiderable disgrace.

‘ *Special motions* are not frequently trusted to inexperienced individuals alone; therefore a junior Barrister follows his more learned leaders in the support of or in opposition to them.—An intimate knowledge of the pleadings will frequently enable him to hit a blot, which his seniors have passed over; but it is peculiarly essential to him, that he is acquainted with every thing that can be said in support of his brief, because his office is to *glean the field*—in which, if he can pick up nothing, he will either be reduced to silence, which does not become *him* who has received a fee for speaking, or to a recapitulation of what has been advanced, most likely in a better manner; which is worse, because it takes up time to no good purpose.’

The eloquence of the bar is next shortly considered, and it is divided into method, language, and action. From these heads we shall select a few remarks.

‘ A clear arrangement of the parts of a special argument, is essential to its being clearly understood; and that the principles attempted to be enforced, may be established in the minds of those whose office it is to determine; it is necessary they should be understood, unless they will not bear examination; therefore, when the case is *well founded*, method is necessary to insure success.

‘ But it should be also in the mind of the speaker, that *his* duty is not only to explain what the law is, but also to enforce that interpretation of it, which bears most favourably, towards the interests of his client—this is more emphatically *his* duty; while it remains

remains with the court to take care, that *his* ingenuity does not wrest from them a determination not warranted by law.

‘ The arrangement, therefore, of the argument, possibly, should not always tend to establish this lucid order in the minds of his hearers, although it should flow from this perspicuous view of the whole argument in his own mind—such a view as will enable the speaker, in his reply, to defend on the spot, each weakness in his argument which may be subject to be attacked; and to defend it also, with all the ingenuity of practised sophistry.

‘ First principles of law are sometimes the major proposition on which his argument rests, the conclusion being a judgment of the court, favourable to the client: when this is the case, a single syllogism would do the *business*; but it would also do, according to the popular phrase, the *business* of the Barrister. Here, therefore, amplification is not redundancy, and a flow of words may be necessary; not to his argument, but to his reputation with his clients; who are too apt to conceive, that what is soon said cannot be well said; and therefore will not allow that a Barrister’s reputation is well supported, or a case is properly argued, by a short, although successful argument.’

On method and language, our author illustrates his subjects by examples drawn from the bar and the bench. From Mr. Charles Yorke, he remarks, it was difficult to take a good note. There was a copia verborum, a splendid eloquence which dazzled and delighted, but which would have obscured the thread of the argument, if any thread had existed. Lord Loughborough, on the other hand, is commended as most able, methodical, and perspicuous orator.

On the subject of language, we shall select one anecdote. It has been often related, but seldom so ably and impressively.

‘ The singular strain of eloquence, in which Lord Mansfield delivered the judgment of the court of King’s Bench, on the reversal of Mr. Wilkes’s outlawry, is in the memory of many; possibly never did a question of constitutional law more attract the attention of all ranks of men; the court was filled with people of the first notice, for high situation and great talents; the capacious hall itself was never more crowded; and principally with the mob, whose passions were excited; for constitutional liberty was the theme; and their resentment had been industriously raised against the chief himself, by the prints of the day; the windows of the King’s Bench were drawn up, the curtain was thrown aside, by lord Mansfield’s express direction.

—— Silent, arrectisque auribus adsunt
Ille regit dictis animos.

* The other judges of the court delivered also their opinion, *seriatim*; the law, the authority, the judgment was the same; but the contrast was such as occasioned Mr. Wilkes himself to exclaim, when one of them, in less polished phrase and action than the rest, had finished his long laboured harangue—"This is a draught of hog-wash indeed, after a bottle of champagne."

'The dead silence of the multitude; the attention they paid to those eloquent periods, which, throughout the greatest part of lord Mansfield's speech, appeared to have condemned their favourite to the long ruin of a cruel outlawry; the hushed attention which continued for a stound after the chief justice had concluded; the vast audience seemed to think him still speaking, still stood fixed to hear; the gradual increase of noise, and intermixture of voices, while the rest of the court delivered their opinion; and Mr. Wilkes's observation, too loud not to be heard; spoke strongly the contrast; and is in point to prove the captivating effects of the graces of eloquence; as it was undoubtedly, the united excellence of style, and manner, which operated thus powerfully; and proved how much we are affected by the dress of thoughts; the one was all neatness and elegance; the other all rags and tatters.'

The remarks on action are not remarkably interesting or important.

After having followed the Barrister in his directions for the education of a professional lawyer, we may be allowed to add a few observations, as we hinted, of a more general kind. The avarice or the ambition of mankind pushes them eagerly to the higher ranks of their several professions, without leaving them time to enquire how far their abilities and their education have fitted them for it. The pert boy taken from the desk, is supposed to have great abilities, and he is immediately to become a counsellor: the apprentice of a country apothecary, who may be unusually solemn and sententious, or peculiarly florid and plausible, is transformed instantaneously into a physician. The farmer's son, with sufficient school-learning to take his first degree at Oxford, has been always proverbially considered as aiming at the mitre. It will not require any depth of investigation to say, that each is in the wrong; and, though genius has sometimes burst through the obscurity of such origins, and advanced to the highest dignities, experience will tell us that they very often fail. It is only necessary to state the reasons of the error, and of the want of success.

Practical rules may be learned by rote, and their application be sometimes, even fortuitously, successful. To apply general principles to particular cases, with probability of success, requires scientific researches, which deal only in general-
rals.

rals. A man of science requires a clear head, extensive knowledge and enlarged views. His positions are comprehensive and abstracted: they contain principles spontaneously evolved, when brought into action, and, by their connection with other principles in the most extensive view, illustrate every part of the subject. These general principles attained by reading, by reflection, and by abstraction, are not within the reach of the practitioner's clerk or the apothecaries' apprentice: his rules are particular ones; and, if they fail in the application, there is no collateral aid, and confusion or obscurity succeeds. Add to this, that, in the detail of particulars, where they are not connected or generalised, the memory is only of service: the judgment is unemployed, and the mind, instead of being able and active in all its functions, loses its powers with the loss or failure of the boasted plan. What then should be the result? The whole system should be changed: the detail of office should be left to lower orders, and the mind strengthened by information and meditation should take the larger, more exclusive, and more important range. If the world will not betray their own cause, if they will not desert their own welfare, they will labour to preserve the distinction a little longer. If the levelling system should continue to prevail, necessity will, after some period of equalization, again point out the propriety of a reform.

Observations on the Politics of France, and their Progress since the last Summer: made in a Journey from Spa to Paris during the Autumn of 1791. By T. F. Hill. 8vo. 2s. 6d. Hookham. 1792.

THE politics of France become daily more interesting; and it remains to be shown, whether the democrats of that kingdom possess firmness and courage in proportion to their former versatility and rashness. Since the publication of this very interesting tract, the affairs of that devoted kingdom have changed their appearance. Overwhelmed with enemies on every side, with an army that seems to regard subordination as an infringement of liberty, with officers impetuous, rash, and ill-informed, there is no method of defence left, but by firm resistance in every tenable post, and distressing the invading army in every step. If they are unanimous, the boasted metaphysical constitution may still stand firm: if the kingdom is divided against itself, the usual consequences of such a division will be felt.

The period, during which our author travelled, is 'of dreadful preparation,' from September to December 1791; and his rout was through the camps of the emigrants, and the dominions of the national assembly. From Spa, Mr. Hill
 7 proceeded

proceeded through Liege, on an excursion up the Meuse, and down the Moselle and Rhine as far as Dusseldorp: from thence he crossed to Aix la Chapelle back to Liege, and went afterwards to Paris. We shall not follow him step by step, but select a few sketches of the new scene, with Mr. Hill's observations, which are as distinguishable for their candour as for their accuracy.

‘ I was asked, indeed, for passports at the gates of Givet; and as I had none, in consequence of having been assured at Liege that they were unnecessary, I was conducted to the municipality, the name given to the new courts of police; but on finding no appearances of evil intentions, the magistrates readily supplied me with them: though this entrance of France is, perhaps, one of the most essential of any. I only found this difference from former customs; that, instead of obtaining them from a nobleman and general, commandant de la ville, adorned with gold lace, with ribbons, and the accoutrements of war, receiving me in a spacious saloon dressed in silk and gold, I was conducted for them to the shops of peaceful tradesmen, the officers of the municipality, who behaved to me, however, with as much real civility as any count or marquis could have shown. We met on the river two barges loaded with furniture, of people quitting the kingdom; and I was generally told, of prodigious emigration: but I also saw several waggons filled with trunks, apparently belonging to those who entered it. I found it too true that the coin had disappeared, and the people complained of the want of commerce; a complaint I heard frequently repeated afterwards: yet certainly, even in the neighbourhood of Givet, I saw many more new houses than France used in times past to exhibit; and the inns in general were evidently improved. It may be not improper to add, that I had not seen France, the very neighbourhood of Calais excepted, for six years before.’

Givet is, however, an aristocratic town, but our author saw apparent satisfaction in the majority of the people; and those who were most oppressed by the old system must undoubtedly hail, with the most cordial applause, the rising of the new: these are by much the greater number, and if they are true to each other, will, as we have said, establish the constitution. The character of the French, our author tells us, is greatly changed: the insipid levity has yielded to a respectable rational patriotism, and with their freedom they seem to have acquired a dignity of character. ‘ France, Mr. Hill tells us, may hereafter become a far mightier nation than the world has ever yet seen it; even the mere vigour, communicated to the people, by so severe a political shock, uncontrolled by the arm

of foreign power, will be sufficient to animate it for greater enterprizes, to call superior minds into action.' At Metz, he describes the people as eager to acquire new rights from the free communications of ideas and opinions; and, in general, bears a respectable testimony to the steady zeal, the temperate enthusiasm, of this part of the kingdom.

On the German frontiers, the scene was changed. At Greven Macheren, the emigrated French officers were poor, living on hope, having, in their first eagerness to escape, miscalculated the probable duration of the new popular reign. The people seemed weary of them, and treated them with contempt or abuse. At Coblentz, there were about 4 or 5000 emigrants, who still continue wanderers from place to place.

' I supped the evening of my arrival, with some of these ubiquitaries just arrived; they have travelled on foot, and looked dirty, poor, and ragged. Though by principle, as a politician, no great friend to their cause; I could not help, as a man, feeling pity for their sufferings. In every public place of the town, the concourse of the emigrants was prodigious: but the ferry or floating bridge over the Rhine, by the crowds collected during its delay, seemed to afford the best situation for reviewing them: it exhibited a motely scene of beggars and sharpers; those who were once rich and noble, reduced to rags and poverty; and adventurers who had risen from nothing, converted into soldiers and noblemen. A friend of mine was surprized to recognize in this place an adventurer whom he had seen at Rome some few years before; calling himself here a chevalier; assuming airs of importance; and talking, perhaps, indeed, not without foundation, of his familiarity with the duchesses and princesses of the emigration. Even our own country was not without its representatives; especially from among those, to whom the insurrection in Brabant had not been so favourable as they hoped: I even saw the coronets of England on the road to the residence of the conte d'Artois.'

By much the greater number were men, and in October they were actively preparing for war. The number of emigrants was then estimated in the whole at forty thousand, and it is supposed that they are since doubled; but our author adds, that 'all their efforts seemed to him as vain pretences to actual strength and establishment,' calculated merely to delude their followers.

' The prince of Nassau is well known to be one of those who have much to gain and little to lose by revolutions. His presence was one of the evidences of the truth of the report which commenced about that time; that the emigrants had received very considerable assistance from Russia: this report appeared to me then

so improbable, that I conceived it to be a mere invention of the leaders, who had found all the other powers of Europe desert them, and employed this distant hope as a last resort, to seduce and deceive their underlings: or rather, as I have had good reason to regard it since, a mere pretext to cover the actual support they obtained from other quarters. I was informed at Coblenz, that they had then received to the amount of at least ten millions of livres from Beckman the banker of Russia at Frankfort; and ten thousand ducats from the house of Hope at Amsterdam: the suspicion was too glaring not to strike me in a moment; that the greater part of this money must come from the French court. These suspicions were almost turned into certainty, during my stay at Paris: the money from Frankfort passed, as I was told, through the hands of Brentano, minister of Treves at that place. Russia has at present no money, her finances are in the greatest confusion; and certainly she has no immediate interest to support the exiled French nobles: although indeed as they are, the martyrs of arbitrary power, they must be dear to every head that wears a crown. But the king of England was reported with more probability, though with more secrecy to have replenished, the empty treasuries of the emigration: a fact esteemed highly likely, both from his situation and character: the same rumour was reported with added strength towards the end of last December; and a sum named to the enormous extent of half a million: it is certain that the course of the exchange was affected about that period, in a manner sufficiently singular to authorize the supposition; such strange irregularities had not been experienced in it for the last half century.'

This report we trust is not true; for, if we admit for a moment that it has arisen from the surplus of the civil list, the grateful contributions of a loyal people, what must we think of the numerous applications to parliament in aid of its supposed deficiency? A patriotic subject would not wish to give a name to such conduct. If it be true, what must be thought of a late application to parliament, and another supposed not to be far distant? It is incumbent on those, who are best able to wipe off so foul an aspersions, to obviate the evil tendency of such a report. Its tendency is at this period of the worst kind, for it will give democracy an argument which no loyalty can efface, from which patriotism will turn its face with disgust.

'Spite of all the favourable circumstances which presented themselves to my observation at Coblenz, my calculations of future probabilities were by no means favourable to the success of the princes. I saw both sides indeed, aristocratic and democratic,

preparing for war ; the speeches towards the conclusion of the late national assembly ; the reparations I had seen making in the fortifications of the French frontier ; the soldiers I saw moving from place to place, all shew the sentiments of the democratic party : and I found the aristocrates endeavouring at Coblenz to realize the apprehensions of the new governors of France : yet, considering the case as a politician, I could perceive no hope on the side of the princes, except from future intestine divisions among the present possessors of France : though all the officers of the French armies should desert, even this could be but a trifle, in comparison of the strength left behind. The princes had been more than two years, using fruitless endeavours to obtain foreign aid, or strike some stroke at home : they were then attempting to form an army at the beginning of winter, which was not to act till the following spring ; or, in other words ; they were giving half a year's notice, to any enemy much stronger than themselves, that they intended to commence war ! Their hope of assistance was less and less ; the potentates in whom they had trusted, trifled with them ; and no material step had been taken by any foreign power, in their favour. Farther, I was told at Coblenz : that, when the elector of Treves consented to receive the fugitives, he obliged the princes to enter into an agreement, not to attack France on the side of Treves ; that his electorate might not become the seat of war : and indeed I could not see what prince would consent to suffer his subjects to be pillaged by a war, undertaken for the advantage of the French princes. Such were the reflexions which occurred to me on the spot ; when the situation, and resources of the emigrants, were immediately before my eyes.'

At that time, the distress of the emigrants was very great : by a singular concurrence of circumstances, the poor and the rich were equally uneasy, almost equally despised or insulted. The clergy of France are nearly in the same state as those of England after the Revolution. The constitutional clergy are the schismatics, the others the non-conformists. In France, from Givet to Retel, the aristocratic or anti-revolution principles prevail : from thence to Paris the aristocrates are few.

Our traveller reached Paris on the 7th of November, and continued there till the end of December. The Parisians are not aristocratic, but the greater number seem dissatisfied. Paper-money, it was alledged, had ruined commerce, and even its credit was suspicious, while surrounding nations, particularly England, were profiting by their confusion. Between the aristocrats and republicans two new sects were conspicuous ; the former approaching to aristocracy, by preferring a limited monarchy ; the latter verging nearer to republicanism.

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At Paris our author looked around him, and saw, or thought he saw, no danger from the emigrants, if not assisted by foreign powers; even at this period, with firmness, policy and unanimity there would be no danger. But the splendor of the metropolis was at an end. Coaches were few, houses untenanted, palaces neglected or left unfinished, and the boasted rights of man tacitly undermined by the distinction of *citoyens actifs*, the continuance of heavy imposts and the increasing price of the necessaries of life. Taste had vanished, and even the famous statue of Louis XIV. in the Place des Victoires, had yielded to the necessities of the state its metal, or been secluded from public view as a memento of slavery. Religion, either influenced by political distinctions, or by the folly and absurdity of popery appearing in its truelight, seemed almost forgotten, and had drawn in the same ruinous vortex the remains of morality. Such is our author's opinion of Paris when he saw it, and the circumstances are in no respect changed.

The irregularity and tumult of the national assembly are sufficiently known: the meeting of the Jacobins resembles it in form, and almost equals it in authority. The new members, it is well known, possess not the ability of their predecessors, and are violent democrats. To see them chosen from the lower ranks, was almost a prophecy of the increased subsequent emigrations; for it shows of what materials the primary assemblies were composed, and the opinion of the more respectable parts of the nation. Notwithstanding the boasted care of the constituent assembly, and the eulogies of English democrats, corruption is said greatly to have influenced the choice. The burning of assignats, our author remarks, is an useless ceremony, as more are immediately issued. It is not only useless, as we have formerly had occasion to observe, but ruinous: each conflagration is a proof that so much of the national domain has been spent: less must consequently remain; the resources of the nation are fewer, and their great work is still as far, in appearance, from being completed. The character of the assembly Mr. Hill thought was daily decreasing; aristocracy or something resembling it was acquiring greater credit, and the former loyalty of the French began to appear. Yet, even at the same moment, the projects of the republicans were at work, and the escape of the king was said to be owing to a strange coincidence in the views of the two opposite parties. It may be necessary to transcribe the passage which relates to this singular event.

‘ With respect to the intended journey of the king to St. Cloud, in the spring of 1791; I had an opportunity of acquiring some private information, not yet exposed to the eye of the public.

The plan for the flight of the king was then really settled. Fayette, it is said, knew it well; and had disposed the means for retaking him, at least as he pretended: unless indeed, what is perhaps most probable, he acted in this affair as chief emissary of the violent democratic faction, who wanted to be quit of the king. The emigrants upon this occasion, as afterwards in July, were indiscreet enough to express their sentiments; that they rather wished the death of the king, than his remaining in the hands of the national assembly: when asked, if he was in danger of being retaken, what should be done; "Alors qu'on tue le gros cochon!" they replied. The more modern party, the antagonists of the democrates, using this danger of the royal person as an argument, wholly prevented the king's journey.

As on this occasion there was a reciprocity of projects and intentions, between the democrates, and the emigrants; so there is the greatest probability, that a similar union of designs took place between them in July, and produced the escape of the king. The democrates wished him away; because they found themselves, whilst he remained, not strong enough to annihilate as they desired the executive power: the emigrants, on the other hand, wanted to have his person in their hands, as a chief to their party, and an effective means of giving it all the importance it wanted. Hence the king was enabled to escape out of his prison in the Tuilleries, an event which still remains entirely inexplicable, even to the inhabitants of Paris themselves! Hence he went so far through the kingdom without being discovered! Hence the emigrants conceived themselves, and with reason, certain of the success of the event! He was stopt at last probably; because the more violent of the democrates, who wished his expulsion, did not find themselves sufficiently supported, to be able to execute their schemes. The man who stopt the king, attended at the Jacobins, the evening I was there: in this society he was then well received; but it was rumoured, that he was afraid to stay at home!

This famous flight fulfilled, however, in a great degree, though not wholly, the wishes of the patriots. The people, seeing in it, merely an evidence of the king's insincerity; became entirely their friends. The conduct of the national assembly, was directed by dignity and energy; and it hence acquired that importance, which it possessed in its latter days. The constitution, such as we see it, may be said to have been created by this event. Yet neither strangers nor natives have hitherto seen; that it was no more than a successful farce, exhibited by the friends of liberty: the emigrants were merely their tools on this occasion.

Our author's subsequent reflections, on what he calls the trite shallow maxim of great events from little causes, we cannot

not highly commend. They amount to this, that the events only follow, when the public mind is by other circumstances prepared for them. Undoubtedly a spark of fire falling on a tile, will not produce the same effects as if it fell on straw. The other events of the year are sufficiently known. The exercise of the royal veto gave a respectability and force to the executive power; and it was in December of last year, that a violent democrat advised an appeal to the people on this subject. This was to undermine the constitution, and again to throw the whole system into confusion; an object which the democrats are supposed to have been for some time aiming at.

To follow our author, in his enquiry into the probable conduct of the different princes of Europe, would be now superfluous; and it would be unjust to accuse him of want of prescience on a subject where the conduct of the different sovereigns has been at open war with the dictates of sound policy, and indeed even common prudence. We shall conclude our account of this excellent pamphlet by transcribing the following passage.

• Commerce greatly revived in France, just before I quitted the country: the workmen were all employed, and consequently less inclined to be tumultuous. I have already noticed the complaints of the decline of commerce, which I had heard on my entrance into France; and with which this circumstance seems not easily to accord. But both the decline and the revival may have owed their common origin to the effects of the paper money. The cause of the evil effects of paper money on internal commerce, I have already in some degree explained: it is the uncertainty of the value of the common standard of traffic. But this very uncertainty becomes afterwards favourable to foreign commerce; when the value of the paper money is fallen greatly below the common value of the standard of traffic among other nations: because then the foreigner is enabled to buy the productions of the nation using paper money; for much less of his own standard of traffic than usual; and consequently he instantly purchases all he is able of its commodities. Thus trade revives from the same cause which had before made it decline: and paper money, which injures internal, is favourable to foreign commerce.

• Though all my own conclusions tended to confirm the prospect of tranquility in France; yet the warmer democrats assured me in private, even just before I left it; that the nation would hereafter be exposed to the most violent seditions; repeating also the probability, even of the separation of the kingdom; and hinting even the chimerical project, since publicly emanated from violence and faction, of creating a prince of England sovereign of the aristocratic

cratic part of France. But I own the testimony of these enthusiasts appeared to me partial, as founded on an excessive confidence in the inclinations of the people to support their attempts to retrench the power of the crown, agreeably to what has been already observed; now as I was induced by various reasons to esteem the inclinations of the people very uncertain; and as the failure of the democratic plans to raise troubles, seemed to demonstrate a diminution of that influence: perhaps these positive assertions on the subject, may not deserve so much attention. I saw, however, too little of the kingdom, to be able, positively, to contradict them.'

Tragedies by Hugh Downman, M. D. 8vo. 3s. 6d. Robinsons. 1792.

TWO of these Tragedies have already appeared before the public, *Lucius Junius Brutus* and *Editha*. The first is written after the manner of Shakspeare, and but little attention paid to the unities of time and place. The defects of our great bard, like Alexander's habit of holding his head awry, may be easily imitated, but his peculiar beauties, probably with no less difficulty, than the military talents of the hero. The undertaking, however arduous, has reflected no discredit on Dr. Downman. The characters in that drama are strongly marked and diversified, and the sentiments peculiarly their own. *Editha* is more congenial to the modern style of composition; but what it gains in regularity and stage-situation, it loses in strength and originality of character. *Belisarius* is the other tragedy comprised in this volume, and the author,

“ To make a third has join'd the former two :”

at least it resembles the most striking features of the others; for the dramatic unities are as well preserved as in *Editha*, though the incidents seem not, on the whole, to be so artificially arranged, nor so well calculated to produce (according to theatrical cant) *stage-effect*. The characters, likewise, are well conceived and delineated, though not marked with that spirit of originality which appears in the first tragedy; we allude particularly to those highly finished ones of *Brutus* and *Aruns*. The stern virtue that characterised the old Roman is judiciously softened in that of a hero in Rome's degenerate but more polished days. In the breast of *Brutus*, the hero of the first tragedy, the love of his country and abhorrence of tyranny absorbs all other passions; but sensibility, and a regard to the milder

milder charities of life, are mixed with fortitude and patriotism in Belisarius.

A short specimen will give an idea of the character and the author's style, which in our opinion is, though plain, peculiarly energetic, and neither too tumid nor too tame. Intelligence is brought him that a plot, which would soon take effect, was laid against his life. His wife, daughter, and her husband Phorbas, advise him to fly and steer for Asia.

* *Bel.* Steer thou for Asia ! seek its farthest climes !

Fly all ! but Belisarius here remains.

* *Ant.* A prey to Narbal ?

* *Bel.* Not a fugitive,

Proclaiming guilt.

* *Ant.* I see, alas ! thy death.

* *Bel.* Which I have never fear'd.

* *Mar.* Yet pity us !

* *Bel.* I do. But will not screen myself by baseness.

* *Mar.* What refuge then remains ?

* *Bel.* Our innocence.

* *Mar.* What guard is that ?

* *Bel.* More than encircling armies ;

It fortifies the heart.

* *Mar.* Oh ! we are lost !

I see my Phorbas all our fate before us,

Painted in blackest characters I see it.

O Belisarius, if thou wilt not yield

To our intreaties, kill us not with sternness !

Kneel Junius ; heed, oh ! heed his infant prayer !

* *Bel.* Why wound me thus Marcella ! I knew not
That I was stern. Your looks, your sighs affect me.

Various are now the feelings of my soul ;

Pity for you, indignant rage, disdain,

And love of glory. Mid the different conflict

The latter triumphs. Belisarius must not

Sink in his opinion. Grief may rend

My heart ; treatment unmerited stir up

Resentment in me ; but my eye shall not

Quit sight of the guiding star, fix'd rectitude,

That never sets.—Lead these distress'd apart !

Fear not. Prosperity again will smile.

Lead them apart my son !—I meet alone

These messengers.

[*Exeunt.*]

* *Belisarius, (alone.)*

'Tis true. I feel it now in every nerve—

The energy of virtue. It supports,

Enlightens, strengthens,—Tryer of mankind !

Adver.

Adversity! come onward! I will meet thee
 With open arms. To the unprepared heart
 How dreadful are thy terrors! — All that's pass'd,
 A bright extent of fame, beyond thy power
 Is placed. — Tho' they have reach'd my stage of being,
 How many sink oblivious! — I have lived
 Compared with them, this mortal life thrice o'er.
 With blessings, praises, willing honours crown'd,
 Unforced, unbought applause, — The recollection
 Warms me throughout, and thaws the frost of age
 Which otherwise would make the thicken'd blood
 Curdle within it's mazy labyrinths.
 Yet am I man — nature is powerful still —
 A sigh will rise; a tear will fall — firm bound
 Is the connubial, the parental chain.
 Whatever link is shock'd, the faithful center
 Feels the vibration. — In myself prepared
 To meet each accident, for them my soul
 Is soft as melting wax.'

*Select Evidences of a successful Method of treating Fever and
 Dysentery in Bengal. By John Peter Wade, M. D. 8vo.
 6s. Boards. Murray. 1791.*

THE fever which occurred in 1787, 1788, and 1789, in Bengal, is the remittent bilious fever of that climate, degenerating at times into a more continued form, or softening into a more distinct intermittent. The practice was by no means new nor singular. Emetics were followed by active saline purgatives, or by mercurials, and the more powerful drastics; the stomach, which was frequently irritable, was quieted by opiates, and the bark, either as a tonic or febrifuge, seemed sometimes necessary to complete the cure. Blisters to the back, warm fomentations, and the warm bath, seemed chiefly useful in relieving the head, perhaps by their relaxant or diaphoretic powers.

This is, in general, the sum of the information, expanded through 239 pages, containing a repetition of symptoms and remedies, with the names only changed. In this disjointed narrative, it is not easy to collect the symptoms of the epidemic; nor, indeed, do they appear extraordinary; and, to a medical reader, the term, employed in the beginning of this Article, will convey sufficient information, especially if we add, that the symptoms, particularly in the spring of 1788, were sometimes more inflammatory, the breast was occasionally affected, and pretty often the liver, requiring the peculiar mercurial course, which in India is found so successful.

Though

Though common facts are so often repeated, the more important ones are sometimes omitted. The disease is frequently mentioned as having been taken up by another practitioner, and sometimes the author begins his narrative in the middle, without giving any information of the previous appearance of the disease. The number of the pulse is never mentioned, and often every account of their state is omitted or expressed so vaguely, as to give little assistance. The look, the appearance of the eyes, the state of the epigastrium and hypochondriac region are scarcely ever mentioned; an accidental fainting from sickness is described as importantly as the last deliquium; and, through the whole, we are left often to guess what were the real effects of the medicines, and what the operations of nature. In general, the author's treatment seems to have been judicious; but his narratives are redundant in one view, and deficient in another. The lunar influence is attempted to be ascertained, by adding the new and full moons; but, strange to tell! this addition has been since made from a *London Almanack*. We shall transcribe one of the worst cases, and the most distinctly related. It has scarcely any of the faults and errors of the others, and it is an instance of the most continued type.

‘ MOORE. Age . . . Admitted 24th November, 1787.

‘ December 1st. Last quarter. He has been in a strong continued fever since his admission. His symptoms at present are, an intolerable anxiety about the præcordia; deep breathing; sighing occasionally; countenance full and flushed; skin extremely hot, with that *pungency* which communicates an unpleasant sensation to the finger; a deep yellow suffusion over the eyes, countenance, and whole body; an occasional dosing, or rather coma; besides the yellow suffusion of the white of his eyes, a great muddiness; tongue tremulous, with a thick, brown, dry fur; pulse full, rather strong, and not very quick. He has already taken a solution of emetic tartar, which has operated plentifully upwards.—The solution of salts to be taken, in the usual manner, until stools be procured.

‘ 2d. The discharge by stool is very trifling, although he has taken much of the solution, which his stomach retained with difficulty.—Let him take the solution of emetic tartar immediately, until it operate abundantly by vomit; two purging pills at bedtime, and the solution of salts in the morning.

‘ 3d. He has vomited freely, and is much easier at stomach; his tongue is still covered with the same fur; but his skin is cooler, and his countenance clearer. No evacuation by stool has taken place.—The solution of emetic tartar to be repeated in the usual

doses for six hours; three purging pills to be taken at bed-time, and the solution of salts in the morning.

‘ Six o’clock, P. M. Some retching, but no evacuation by stool has occurred.—A sharp clyster to be injected every half hour, till nine o’clock.

‘ 4th. The medicines have not operated. The clysters were returned without any or very little mixture of fæces. He does not, however, complain of any pain in his bowels. His tongue appears somewhat less furred, his skin hot, and his pulse not very quick; but his fauces are extremely parched.—The solution of salts to be continued in as large and frequent doses as his stomach will bear, till six o’clock, P. M. The purging pills to be repeated, and the solution of salts, with double the proportion of emetic, again in the morning.

‘ 5th. Notwithstanding all the purgative medicines which have been prescribed, he has not had any material evacuation by stool yet. He was delirious all night. His tongue is covered with a very thick, black, dry fur; he can scarce move it. His teeth are covered with sordes. He is comatose; and lies, without the power of motion, as far as I can perceive, on his back.—Let him be immediately put into the warm bath for half an hour: just before he is taken out of the bath to have a large draught of warm rice-water, with madeira in it; he is then to be put into bed, and well covered, after having had bottles of warm water applied close to the soles of his feet. Two or three spoonfulls of panada, with one spoonfull of madeira, some sugar and orange-juice, to be given every hour during the course of the day. A blister to be applied between the shoulder-blades, and a large one on the inside of each thigh, as soon as he comes out of the bath. Let there be no delay in the application of the blisters. An ounce and a half of the finest powder of bark, and three grains of opium, to be added to two pints of a strong decoction of bark, and two ounces to be taken every half hour, if possible, allowing an interval of two hours, after the bath, without it; when clysters also are to be given every two hours, till night. Ten grains of calomel to be taken at bed-time.

‘ 6th. No evacuation has occurred. He appeared pretty easy last night; but he raves at intervals this morning. His tongue is pretty nearly in the same condition; skin warm, and not dry; pulse soft, rather small, and not very quick.—The clysters, panada, rice-water, and mixture of bark to be continued. Let him have as many oranges he as can eat.

‘ Six o’clock, P. M. He has had, for the first time, two very large and intolerably fetid stools; since when he has been easier.—The medicines to be continued during the night, should he awake. Eight grains of calomel to be taken at bed-time, and the solution
of

of salts, in the usual manner, early in the morning; the mixture of bark is to be discontinued then.

' 7th. His stomach rejects the salts: in other respects he is much the same.—The infusion of sena with soluble tartar to be taken in small doses, and as frequently as his stomach will bear, till two o'clock, P.M. The mixture of bark is then to be repeated till night.

' Six o'clock, P.M. His stools are very fetid.—Five purging pills to be taken at bed-time, and the infusion of sena repeated in the morning.

' 8th. He has not raved since the morning of the 6th, except during sleep. His stools are large, liquid, stinking, brown, with yellow filaments. Skin rather hot and dry; pulse not very quick; tongue still much furred.—The infusion to be continued till noon, and then the mixture again.—His tongue, which an hour ago appeared covered with a thick dark fur, has been since scraped and cleaned, and is now nearly as clear as in health.

' 9th. New moon. His stools have been abundant, at first thick, latterly liquid. He did not take the mixture till night. His tongue is quite clean, skin rather warmer than natural. He says that he is greatly better in every respect.—Let the quantity of opium in the mixture be reduced to half the former quantity; two ounces of it to be taken every hour, till the evening; four purging pills at bed time, and the solution of salts very early in the morning.

' 10th. He has had large and liquid evacuations this morning. He perspired much yesterday and last night. He eat some fowl, and bread and butter, which one of his comrades gave him yesterday. His pulse is quicker this morning.—The solution of the salts to be discontinued. The mixture to be repeated without opium.

' 11th. He had not any sleep last night. His pulse is somewhat quick; tongue perfectly clean; skin natural.—The bark to be continued. Three purging pills to be taken at bed-time, and the solution of salts in the morning, till one very copious evacuation be procured.

' Six o'clock, P.M. His pulse is quick; skin dry, and warmer than usual; countenance flushed.

' 12th. His pulse is still quick; skin natural; tongue clean. He slept well last night, and has had several stools this morning.—The decoction of bark to be continued without the powder.

' 14th. He is free from all complaint but weakness.—The decoction to be continued.'

Since dysentery does not include such a variety of circumstances as fever, the histories appear more full and correct; but in these we sometimes perceive material deficiencies. It
would

would have formed a more useful, and much less extensive publication, to have given the general symptoms and treatment, illustrating them only by a few of the more important facts.

The cure of dysentery is only, in one respect, singular. Our author gave laxatives and opiates, and he seems more successful than his predecessor in this disease, as he gave opiates more freely. In the short account of the former methods of cure, they are scarcely mentioned, and Dr. Wade might have been more bold and active in employing them. The singularity we hinted at was the exhibition of mercurials: either byunction on the hypochondria, or internally combined with laxatives, they seem to have been useful. We suspect, however, that some of the good effects, appearing to follow the mercurials, were often owing to the opium combined with them, or given at the same time. Allowing them to be useful, it will remain to enquire how far the practice may be imitated. We dare not decide on this question; for it will require much knowledge, which the work before us does not afford. If the dysentery appeared connected with the bilious remittent, or with former severe intermittents, we might easily suppose the disease kept up by obstructed liver, and the mercurials to be useful by obviating the primary cause. If it had no such connection, the remedy might be cautiously tried, to ascertain how far the good effects were owing to the particular epidemic. We own that we should employ mercurials with hesitation and suspicion.

Odes of Importance, &c. To the Shoemakers. To Mr. Burke. To Irony. To Lord Lonsdale. To the King. To the Academic Chair. To a Margate Hoy. Old Simon, a Tale. The Judges, or the Wolves, the Bear, and inferior Beasts, a Fable. By Peter Pindar, Esq. 4to. 3s. Symonds. 1792.

SO rapid is the invention of the modern Pindar, or so numerous are the follies which call for his satyrical lash, that few Numbers of our Journal have of late appeared without the borrowed ornament of some of his rays. To attempt his reformation, we find to be useless: we shall no longer waste advice; and, though we have administered occasionally, and may continue to do so, some wholesome reprehension, it is rather to show that we disapprove some parts of his conduct, than from any expectation of perceiving beneficial effects resulting from it.

When no one public folly is sufficiently prominent to fill a pamphlet, Peter does not disdain to join various minuter subjects, and with the little art of a book-maker, an art which he ought to have despised, even to add what does not correspond

pond with the original design of his Pindarics, which certainly was 'to shoot folly as it flies.' In this publication, as well as the last, there are some 'make-weights.'—They are, however, sometimes pleasant and entertaining.

Whether the late *judicial* events may have contributed to change the sentiments of Peter, or whether he only follows the popular torrent, is uncertain; but these Odes breathe more warmly than his former ones an anti-aristocratic spirit. He is not only the poet of the people, but a more eager satyrist of the 'great.' His first Ode, addressed to the Shoemakers, is on the distresses of the poor, contrasted with the luxury of those who are supported by a share of the national revenue. It is an unpleasing reflection. A politic minister will, we trust, for the future, keep it from the public view, by declining future applications; and we are too much friends to public peace and good order to revive it.

The second Ode to Mr. Burke, on his supposed apostasy, is humorous. It is a subject at which we can smile with more complacency, as our poet, like Horace, truly 'circum præordia ludit.'

'Alas! if Majesty did gracious say,
"Burke, Burke, I'm glad, I'm glad you ran away;
I'm glad you left your party—very glad—
They wish'd to treat me like a boy at school;
Rope rope me like a horse, an ass, a mule—
That's very bad, you know, that's very bad.—"

"I hate the Portland Junto—hate it, Burke—
Poor rogues, poor rogues, that cannot draw a cork—
Nothing but empty dishes, empty dishes—
We've got the loaves and fishes, loaves and fishes."—

'I say, if thus a mighty Monarch spoke
As usual—not by way of joke;
Did not the speech so with'ring make thee shrink?
Didst thou not inward say, "I've damn'd myself—
Why, what a miserable elf!"

And then upon each old acquaintance think;
And with a sigh recal those attic days,
When Wit and Wisdom pour'd the mingled blaze!"

The following picture is exquisite.

'Thy tongue has promis'd friendship with a sigh—
For, lo, th' interpreter of thoughts, thine eye
Hangs heavy, beamless on the motley band—
To whom thou stretchest forth thy leaden hand!

Yes,

Yes, slowly does that hand of *friendship* move :
 The startled courtiers feel no grasp of love :
 A cold and palsied shake of gratulation,
 As though it trembled at contamination !

The Ode to Irony more pointedly alludes to the late prosecution ; but surely the poet means not to insinuate, that the Odes to lord Lonsdale were only ironical :

‘ Yet mind, a critic hears you, called a jail.’

The Ode, or rather the Expostulation, to lord Lonsdale is not devoid of merit : but it is not the kind of merit that we expected, and we were surprised that Horace’s *Palinodia* had not rather occurred to Peter as a model. Aware of the irritable disposition of the peer, he escapes from lord Lonsdale ; and, knowing that the king is *more* full of the milk of human kindness, chuses that majesty shall have the honour of uttering his remarks. In truth, we can add, that no monarch ever spoke with more propriety and more sensibly than in this ode.—As we have already copied a royal speech, we shall prefer transcribing some of the concluding lines.

- Sweet Robin of the Muse’s sacred grove,
 Whose soul is butter-milk, and song is love ;
 So blest when Beauty forms the smiling theme ;
 Who wouldst not Heav’n accept, (the sex so dear)
 Had charming Woman no apartments there,
 Thy morning vision, and thy nightly dream—
- Mild Minstrel, could their lordships call thee rogue,
 Varlet, and knave, and vagabond, and dog ?
 What ! try to bring thee, for thy harmless wit,
 Where Greybeards in their robes terrific sit,
 With sanctified long fortune-telling faces,
 Whilst Erskine, eldest-born of Ridicule,
 From solemn Irony’s bewitching school,
 Tears to un-Judgelike grins, the hanging Graces !
- Meek Poet, who, no prostitute for price,
 Wilt never sanction Fools, nor varnish Vice ;
 Nor rob the Muse’s altar of its flame,
 To brighten with immortal beams a *King*
 (If Freedom finds no shelter from his wing),
 And meanly sing a Tyrant into fame !
- Thus, Lonsdale, thou behold’st a fair example
 Of greatness in a King—a noble sample !

Thou

'Thou cry'st, "What must I do? on *thee* I call."—
Catch up your pen, my lord, at once, and say,
"Dear Peter, all my rage is blown away;
So, come and eat thy beef at Lowther-Hall."

In the 'Ode to the Academic Chair, on the Election of Mr. West,' Peter relapses into his former invective—"Some-what too much of this."—Old Sir Simon is a pleasant versification of a well-known tale.

An Ode to the King, '*written some time since*,' is too much tinctured with the old leaven of abuse: the words in Italics were surely unnecessary, for it was impossible to suppose, from the *substance*, that it could allude to *modern* events; nor could the best-managed jury, if such there ever was, consider it as a *late* performance.

The 'Ode to the Margate Hoy' is occasionally too indelicate.

The Wolf and the Lion is a pleasant tale. The reply, when the Wolf endeavours to irritate the Lion against the Monkey, who has laughed at his little foibles, is generous and *king-like*, though we suspect it will not be often imitated.

'I fear, I fear, the rogue *is in the right*.'

The last is a Fable, entitled the Wolves, the Bear, and other Beasts. The Beasts, who have suffered from the Wolves, request that their teeth may be drawn: the Bear is consulted, who thinks the consent of the Wolves ought to be asked.

'Bruin, in consequence, the Wolves address:

"Lord Wolves, it is the wish of many a beast,
That you consent your teeth may all be pull'd;
D-mn me if I would lose my snags, my Lords;
I'd tell the knaves so, in so many words—
God d-mn me, of one's grinders to be gull'd!

"What! lose our teeth?" exclaim'd the Wolves—"no—
no—

We'll keep them, if it only be for *show*.—

Say my Lord Bruin, that, and let them *chew* it—
Nay, tell the fools, we wish them somewhat longer,
Sharper, and more of them, and stronger;
And, if we lose them, *forre* shall only do it."

The moral is too important to be inserted at the end of the article; which we would conclude with some wholesome advice, as we before observed, if there was any probability of its producing a good effect.

C. R. N. AR. (V.) June, 1792.

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The

The Speech of Warren Hastings, Esq. in the High Court of Justice in Westminster Hall, on Thursday the second of June, 1791. 8vo. 3s. sewed. Debrett. 1791.

THIS speech appears to us not a little forcible and interesting. In his commencement Mr. Hastings observes the peculiar hardships incurred by the unprecedented duration of his trial; and among other circumstances mentions that many of his witnesses are dead, or returned to India: that of his judges the peers, 36 have died, and 9 Scottish peers are not now in parliament; the creations and new bishops amount to 17, the new peers for Scotland to 6: so that not less than 68 changes have taken place among his judges. He thence justly infers that the recent peers cannot be supposed to possess, or to be capable of attaining, the same knowledge of the past proceedings, as those who have attended to them from the beginning; and that every obstruction to that knowledge is an injury to his cause, if it be, as he asserts it to be, the cause of truth. In p. 14 we learn that the public had already paid (June 1791), 45,400*l.* for the expence of the trial, and that only on accompt. After these preliminary reflexions Mr. Hastings thus proceeds.

‘ You have been told that I have ruined and depopulated the provinces entrusted to my care; that I have violated treaties, and brought disgrace and discredit upon the British name in India; that I have oppressed the native inhabitants by my extortion, or arbitrary demands of money; that I have wasted the public treasure by profusion; and that I have been guilty of disobedience to the orders of my superiors. This is the substance of the general charges urged against me; and it is a great happiness and comfort to me that I have it in my power to answer them by facts of such public notoriety, as to require no proof.

‘ My lords, in refutation of the first, namely, that I ruined the country committed to my care, I need only say, I increased the revenues of my government from three millions to five. They have increased since my departure, and are still increasing; infallibly proving thereby an increased population, and a good government in former years. The accounts delivered annually to the house of commons by the minister for India are, indeed, the best answer that can possibly be given to the charge which I am now speaking of.

‘ In answer to my having violated treaties, and brought disgrace and discredit on the British nation, I desire to inform your lordships, that the letters of Mozuffer Jung and Fyzoola Khan to my successor in office were laid before the house of commons. They requested to be treated by him as they had been treated by me. To
these

these I may add, the letters of Moodajee Boosla, the sovereign of Berar, to Mr. Macpherson, wherein he speaks of me in the most honourable terms, and expresses an anxiety for my health, far beyond the common course of compliment. If farther testimony were requisite, I might also quote, the letters of Nizam Ulmoolk to his majesty, and of Madajee Sindia to his majesty, and to the company, yet more strongly expressive of their sense of my justice and good faith.

‘ In answer to the charge of my having oppressed the natives by extortions and exactions, I have to offer the testimonials of all ranks of people in India in my favour. I trust your lordships have not forgot what my accuser said upon this subject two years ago. When these memorials arrived, he felt the weight of them. He found the situation of an accuser to be very awkward, when the people, in whose name he had charged me with the grossest oppression, denied the truth of his accusations. He told your lordships that the testimonials were extorted, and, in a figurative manner of speaking, he said, “ that the hands were yet warm with the thumb screws that had been put on them.”

‘ The absurdity of this declaration was such as to require no answer. My influence in India has long ceased. It is very seldom that mankind are grateful enough to do even common justice to a fallen minister; and I believe there never was an instance in the annals of human nature, of an injured people rising up voluntarily to bear false testimony in favour of a distant, and prosecuted oppressor.

‘ In answer to my having squandered away the public treasure, I have only to refer your lordships to the amount of the expences, civil and military, of the government of Bengal during my administration, and that of my successor, in peace and in war: let the balance, which is very considerable in my favour, determine whether I have been profuse, or economical.

‘ In answer to the general charge of disobedience to the orders of the court of directors, I will not pretend to say that I have in no instance deviated from their instructions; most assuredly I have; but wherever I have done so, I trust I shall be able to justify those deviations by the necessity of the case, and by the event.

‘ That the court of directors were satisfied with the general line and tenor of my conduct, is evident from the thanks which I have been repeatedly honoured with by that body.

‘ I have farther to say, that the general sense of the proprietors has been at all times in my favour; for I have had repeatedly their thanks also, in the fullest, and most unqualified manner.

‘ My lords, I am sensible, that though I had the thanks and approbation of my superiors in many instances, and though it is acknowledged by many of those who voted for my impeachment,

that my services were of the utmost importance, and, in fact have preserved India to this country.'

Such is the general defence offered by Mr. Hastings. In the particular defences our limits will not permit us to follow him with much minuteness. The first relates to Cheyt Sing, who as Mr. Hastings strenuously, and apparently with truth, asserts, was not an independent prince. The second concerns the Begum, who, says Mr. Hastings, aided and supported Cheyt Sing in his rebellion: and the conduct of the late governor-general towards her was 'nothing more than is done frequently by our courts of justice, who will compel an avaricious mother to divide her deceased husband's property with her children, by an execution on her goods, or imprisonment of her person.'

'The next charge, my lords, is that of the presents, and it divides itself into two parts, viz. that of the concealed, and that of the avowed presents.

'In answer to the first, I need only say, that there is no proof before your lordships of my having accepted any thing more than the common zeafut; and even of this there is no other proof than my own admission. I will not pretend to deny, I never did deny, that I accepted the usual entertainments which were then (for it was previous to the act of parliament prohibiting the receipt of presents) usually given to the visitor, by the visited. The nabob of Bengal received a thousand sicca rupees a day for a similar entertainment from the company, as often as he visited the governor in Calcutta. It was usual in the country, and it is impossible for any person to read any oriental history, without knowing, that the custom has prevailed all over the East, from the most ancient times to the present. My predecessors, as I was informed, had received the same, and it was never held criminal in them. I can most solemnly affirm for myself, and I dare say it might be said for my predecessors also, that I did not add one rupee to my fortune by this allowance; and I am confident I must have charged as large a sum to the company, if it had not been paid to me according to invariable usage, from the Nizamut. It is impossible there could have been any thing wrong in this transaction: not only was it a matter of public notoriety never denied by me, but the opinion of counsel was taken by the company, as to the propriety of commencing a prosecution against me for it, at a time when the minister wished to seize any ground for removing me from my station, through the medium of the court of directors. The legislature, since this business was the subject of discussion, has three several times appointed me governor-general of Bengal; at the recommendation of that minister. Surely, my lords, it cannot be the intention of my countrymen, after availing them-

selves

selves of my services as long as they wanted them, to call me to an account for acts, which were publicly known fifteen years ago. If there was any criminality in my receiving the amount of my expences from the nabob, it was sufficient to have induced my superiors to have recalled me at the time when they first knew of it: but it was never held up to the world as a heinous offence, till my enemies thought it might be of use, to load the scale of criminality.'

To the fourth article of the impeachment, that concerning Contracts and Allowances, Mr. Hastings offers a circumstantial reply. With regard to the adventitious charge, relating to the cruelties of Deby Sing, the following defence is given.

' I will not detain your lordships by adverting, for any length, to the story told by the manager who opened the general charges relative to the horrid cruelties practised on the natives of Dhee Jumla by Deby Sing. It will be sufficient to say, that the manager never ventured to introduce this story in the form of a charge, though pressed and urged to do so, in the strongest possible terms, both in and out of parliament.—Mr. Paterfon, on whose authority he relied for the truth of his assertions, and with whom, he said, he wished to go down to posterity, has had the generosity to write to my attorney in Calcutta for my information, "that he felt the sincerest concern to find his reports turned to my disadvantage, as I acted as might be expected from a man of humanity throughout all the transactions in which Deby Sing was concerned."—Had the cruelties which the manager stated been really inflicted, it was not possible, as he very well knew at the time, to impute them, even by any kind of forced construction, to me.—My lords, it is a fact that I was the first person to give Mr. Paterfon an ill opinion of Deby Sing, whose conduct upon former occasions had left an unfavourable, and perhaps an unjust, impression upon my mind. In employing Deby Sing I certainly yielded up my opinion to Mr. Anderson and Mr. Shore, who had better opportunities of knowing him than I could have. In the course of the inquiry into his conduct he received neither favour nor countenance from me, nor from any member of the board. That inquiry was carried on principally when I was at Lucknow, and was not completed during my government, though it was commenced and continued with every possible solemnity, and with the sincerest desire, on my part, and on the part of my colleagues, to do strict and impartial justice. The result I have read in England; and it certainly appears, that though the man was not entirely innocent, the extent of his guilt bore no sort of proportion to the magnitude of the charges against him. In particular, it is proved that the most horrible of those horrible acts, so artfully detailed, and with such effect, in this place, never were committed at all.

‘ Here I leave the subject, convinced that every one of your lordships must feel for the unparalleled injustice that was done to me by the introduction and propagation of *that atrocious calumny.*’

Towards the conclusion Mr. Hastings gives the following interesting statement of his own conduct.

‘ In this work I have in effect undertaken to reduce the compiled mass of seven folio volumes into the compass of a few pages, a labour requiring months of leisure to execute it as it ought to be, and a length of time proportioned, not to the extent of the work, but to the degree of its abbreviation.

‘ I have urged all that in this view of the subject was, in my judgment and recollection, necessary to the elucidation of it : but it is hardly possible that something may not have been omitted, which would have rendered it more complete ; something the want of which may yet leave doubts on your lordship’s minds respecting parts of my conduct, detached from the general tenor of it. For this, and for other deficiencies in this address, I have to beg your lordship’s candour, and to plead the disadvantage of the restricted and inadequate time, and the infirm state of body, under which I have arranged it.

‘ I most reluctantly press upon your lordships time, and shall hasten to conclude with a few general observations upon the nature of this impeachment, as it relates to those principles which constitute the moral qualities and characters of all mankind.

‘ If the tenor of a man’s life has been invariably marked with a disposition to guilt, it will be a strong presumption against him, in any alledged instance, that he was guilty.

‘ If, on the contrary, the whole tenor of a man’s life was such as to have obtained for him the universal good will of all with whom he had any intercourse in the interested concerns of life, the presumption will be as well grounded, that he was innocent of any particular wrong imputed to him, especially if those who are the alledged sufferers by that wrong, make no complaint against him.

‘ But what shall be said of complaints brought against a man, who was in trust for the interests of the greatest commercial body in the world ; who employed and directed the services of thousands of his fellow citizens in great official departments, and in extensive military operations ; who connected princes and states by alliances with his parent kingdoms, and on whose rule the peace and happiness of many millions depended ; I say, what shall be said of complaints brought against such a man, in the names and on the behalf of all those descriptions of men, *who all unite their suffrages in his favour ?* Such complaints, with such a presumption against the possibility of their truth, may have existed, but the history

history of mankind, cannot produce an instance of their being received on such a foundation, until the late and present house of commons thought fit to create one in my impeachment.'

Mr. Hastings then informs us that he entered the service of the East India company in 1750; and from that service derived all his official habits, all his knowledge, and principles of conduct.

' In the year 1768 I was appointed by the court of directors of the East India company, a member of the council, and eventually to succeed to the government of Madras.

' In the year 1771, when the affairs of the principal establishment were supposed to be on the decline, and to require an unusual exertion of abilities and integrity to retrieve them, the court of directors made choice of me for that trust: and I was by their order removed from the council of Fort St. George, to the government of Fort William in Bengal, and to the principal direction of all the civil, military, commercial, and political affairs, dependent on it.

' In the year 1773, I was appointed by an act of parliament, governor-general of Bengal, for five years.

' In the year 1778, I was re-appointed by the same authority for one; in 1779 for another; in 1781 for ten years; and in 1784 I was virtually confirmed by that act which forms the present government for India.

' In this long period of thirteen years, and under so many successive appointments, I beg leave to call to the recollection of your lordships, that whilst Great Britain lost one half of its empire, and doubled its public debt, that government over which I presided, was not only preserved entire, but increased in population, wealth, agriculture, and commerce; and although your lordships have been told by the house of commons, that my measure have disgraced and degraded the British character in India, I appeal to the general sense of mankind, to confirm what I am now going to say, that the British name and character never stood higher, or were more respected in India, than when I left it.'

He adds that two great sources of revenue, opium and salt, were of his creation; the first amounts to the nett yearly income of 120,000l.; the last to above 800,000l.; and thus concludes.

' My lords, I am aware of the promptitude with which my accusers will seize on this exposition of my merits and services, to construe them (to use the phrase which they have already applied to them) a set off against confessed offences.

' I disclaim and protest against this use of them. If I am

guilty of the offences laid to my charge, let me be convicted, and let my punishment be such as those offences shall deserve.

‘ No, my lords; I have troubled you with this long recital, not as an extenuation of the crimes which have been imputed to me, but as an argument of the impossibility of my having committed them,

‘ My lords, when I solicited your indulgence for this day’s hearing, I did it under a belief, that there would be ample time in this session for your lordships to give judgment. Without that belief I should not have urged the request which I made on Monday last, I assure your lordships, that there is no object upon earth so near my heart as that of an immediate termination of this tedious prosecution. I am so confident of my own innocence, and have such perfect reliance upon the honour of your lordships, that I am not afraid to submit to judgment upon the evidence, which has been adduced on the part of the prosecution,

‘ My lords, it is impossible for me to know the limits of the present session of parliament; and under this uncertainty, I can only say, that if there be sufficient time for your lordships to come to a final judgment before the prorogation of it, then I most cheerfully and willingly rest the cause where it now stands.

‘ I am above all things desirous that your lordships should come to an immediate decision upon the evidence before you. But if the shortness of time should prevent your lordships from complying with this my earnest desire, and the trial must of necessity, and to my unspeakable sorrow be prolonged to another session, then, my lords, I trust you will not consider me, by any thing I have said, as precluded from adopting such means of defence as my counsel may judge most adviseable for my interest.’

At the end of this pamphlet we find observations on the impeachment, dated 18 December 1791, apparently written by major Scott. The writer accuses the managers of the prosecution of being led by party, and by personal resentments. Mr. Fox, says he, had repeatedly declared that Mr. Pitt got into power by the support and assistance of the East India company; and that the company was a mere name, an instrument in the hands of the tools and creatures of Mr. Hastings. He adds, that the best vindication of Mr. Fox’s India bill would have been to ascertain the guilt of the late governor-general. Afterwards we find a charge of inconsistency against Mr. Pitt; and many severe censures of Mr. Burke’s heterogeneous principles.

In the present state of this important business, it would be improper for us to anticipate the judgment of that supreme tribunal before which it is brought. Yet we must join the national voice in observing that the trial itself has been a severe punishment, and that the recent delay is an additional stain on the British annals.

Examination of an Appeal from the New to the Old Whigs; to which is prefixed, an Introduction, containing Remarks on Mr. Burke's Letter to a Member of the National Assembly. By W. Belsham, Esq. 8vo. 2s. 6d. sewed. Dilly. 1792.

THIS work has been long before us; and it is not from disrespect to Mr. Belsham, that our account of it has been delayed. We consider it as a very able examination, containing much good sense and judicious reasoning; and we wished to have given a full account of it, with such observations as led us frequently to dissent from the author in his conclusions. Indeed, if we had been to compare Mr. Burke's two works with this Examination before us, we could have made the question intelligible; but, on referring to the articles on the 'Reflections' and the 'Appeal,' we find it almost impossible; nor would it be at any time easy to have connected, or contrasted two opponents, where the opposition is carried on in detached passages. We must, therefore, content ourselves with a very short account of this able pamphlet.

The Introduction contains observations on Mr. Burke's 'Letter to a Member of the National Assembly,' and remarks on the 'Reflections.' In this part our author avails himself with success of some misrepresentations, and some acknowledged mistakes; mistakes acknowledged only in general, and not corrected in Mr. Burke's works. But, perhaps, Mr. Belsham pushes his triumph too far, and in his opposition, becomes personal, occasionally a little illiberal. In the examination of the appeal these faults are sometimes conspicuous; but, in general, it is conducted with greater ability, more candour, and a more guarded temper. The following observations are strictly just. The French had undoubtedly a right to aim at perfection; and we are equally warranted in saying, that we think they sought this boasted perfection by a path, in which it could not probably be found; and that the metaphysical foundation of their constitution is frail and untenable.

'In framing a constitution wholly new, the French nation were fully warranted in their endeavours to attain to what appeared to them the standard of political perfection; though, had we a constitution to form in this country, it might reasonably be supposed that our standard would differ in various respects from theirs. —But our constitution is actually formed: we know that the great ends of government are answered by it;—we are free and happy under its benignant influence and protection: and though it would be absurd to pretend that it is incapable of improvement, and absolutely free from imperfection, it may be safely affirmed, that the privileges and advantages we possess, are far too great to make any

any rational person hesitate a moment, whether it be advisable to seek for an extension of our liberties, or a redress of our grievances, at the risque of involving ourselves in civil contentions and commotions. Every political alteration and improvement of importance in this country, ought, without doubt, to proceed from a perfect and unanimous conviction of its utility, after the fullest, the fairest, and most deliberate discussion. In what respect does it appear that the commemorators of the French revolution have acted inconsistently with these constitutional principles?—The French nation had long groaned under a vile and oppressive yoke. By an unprecedented exertion of heroic valour, they, by one grand effort, annihilated the despotism of a thousand years; and established, by general consent, that form of government which appeared to them most equitable and eligible.

‘In order to justify our congratulations upon this happy change, were we bound to enquire with scrupulous accuracy into the complex machinery of this new constitution, and to refrain from expressing any marks of approbation, if we perceived it to deviate in any respect from the constitution of our own country? No, certainly; it is sufficient if we discern in it the general characteristics of a free government. It is enough if they themselves are satisfied with it, and happy under it. For, surely it will not be denied, that freedom may subsist under a variety of forms of government; and these different forms may be very wisely and happily adapted to the different situations and circumstances of different nations.’

The rest of the first Part of the examination consists chiefly of the inconsistencies of Mr. Burke’s present, with his former works; a weak side which meaner antagonists have succeeded in attacking, and which affords Mr. Belsham a splendid triumph.

The second Part contains an enquiry how far Mr. Burke’s principles are consistent with those which he adduced from the speeches and the works of the Whigs of the last century. As we find it difficult to give any adequate idea of the subject, broken as it necessarily must be, in this kind of warfare, we must be allowed to conclude, in general, that some of the inconsistencies, pointed out by Mr. Belsham, appear to us imaginary; some are undoubtedly well supported; but, on the whole, there is a sufficiently striking dissimilarity to justify Mr. Burke’s conclusion, that the modern Whigs have greatly degenerated from the *professions*, at least, of their predecessors.

An entire and complete History, political and personal, of the Boroughs of Great Britain; together with the Cinque Ports. To which is prefixed, an original Sketch on constitutional Rights, from the earliest Period until the present Time: illustrated by a Variety of Notes and References. Vol. II. III. 8vo. 14s. boards. Riley. 1792.

IN our Review for March last *, we noticed the former volume of this work. After detailing the general arguments which may be urged by those who insist upon the indiscriminate equality of right, in every individual, to elect their own representatives in parliament, and of those who argue against either the practicability or expediency of such an establishment, we concluded with observing, that a temperate politician might deem it prudent to make a compromise, between what is strictly just in speculation, and what may be practised with the greatest advantage to the community. This is the mode of conduct, not only the most likely to be productive of beneficial effects, but that likewise which seems most consistent with the public tranquillity.

These volumes are conducted upon the same plan with the preceding; the author giving the political character of each borough; its ancient state of representation; corporation; right of election, number of voters, returning officer, and patron. The boroughs, however, are not ranked, as before, according to the alphabetical arrangement of the counties.

An anecdote relative to sir Richard Steele, induces us to present our readers with an extract from the account of Stockbridge.

‘ Political character. The right of election in this borough is in the inhabitants house-keepers, paying scot and lot. They have no particular patron; but Mr. Bucket, the landlord of the principal inn in the town, is a leading man amongst them. The frequent petitions which have been presented to parliament on the score of bribery, shew, either that this borough is more than ordinarily open to corruption, or that it is more shameless in the exercise of it. The petition of Mr. Barham and Mr. Porter, against major Scot and Mr. Cater, the sitting members, is now depending on the same charge.

‘ Ancient representation. This town never sent to parliament till 1 Elizabeth.

‘ Corporation. None: it being a borough by prescription, governed by a titular bailiff, constable, and serjeant at mace.

• Right of election—Is in all the inhabitants paying to church and poor.

• Number of voters—57.

• Returning officer. The Bailiff.

• Mode of bribing the voters. The bailiff, who is generally an innkeeper, or one dependent upon an innkeeper, is the returning officer at elections; for it is said that the innkeeper, in order to have an opportunity of receiving bribes upon these occasions, without being liable to the penalty, has frequently procured one of his own hostlers to be elected bailiff, and has himself carried the mace before him.

• The ingenious sir Richard Steele, who represented this borough in the reign of queen Anne, carried his election against a powerful opposition, by the merry expedient of sticking a large apple full of guineas, and declaring it should be the prize of that man whose wife should first be brought to-bed after that day nine months. This, we are told, procured him the interest of the women, who are said to commemorate sir Richard's bounty to this day, and once made a strenuous effort to procure a standing order of the corporation, that no man should ever be received as a candidate who did not offer himself on the same terms.'

The borough of Old Sarum, with a few others, has often been cited, by the advocates for a reform, as an instance of the present inequality of representation.

• This borough was quite decayed, and reduced to only one house, in the time of Brown Willis, occasioned by the translation of the old city to the new one, which is about a mile lower on the river, of which there is now only a small vestige remaining. The members are chosen by a bailiff and six burgesses, who are appointed by lord Camelford, the lord of the borough, and entrusted by him with burgage scites.

• This borough, with the assistance of Midhurst, sends four members to parliament. although there is not a single house standing, nor a person living, within the limits of either, to be represented. The boroughs of Gatton and Castle Rising have each two houses only, and they have each two representatives.'

The last of these volumes concludes with a short account of the counties and royal boroughs of Scotland. The author has set down the right hon. Henry Dundas as patron of Edinburgh; but we cannot suppose that city to be dependent on the will of any patron.

The author appears to have collected his information from good authorities. The political character, and the patrons, of boroughs must always be of a fluctuating nature; but, till a change shall have taken place in many of them, this work,

as we before observed, must prove useful to those who may be candidates for seats in parliament.

MONTHLY CATALOGUE.

P O L I T I C A L.

Ten Minutes Caution from a plain Man to his fellow Citizens. 8vo.
1s. Edwards. 1792.

PLAIN honest good advice, which we would recommend to every fiery leveller in the three kingdoms. Swallow it, gentlemen:—a dose of quietness may be nauseous; but depend on it, the effects will be salutary.

Crowns and Sceptres useless Baubles. A Political Dialogue. 8vo.
1s. 6d. Symonds. 1792.

A Dialogue between a reformer and a real patriot. In those fictitious battles, it is always determined who is to conquer; and Honestus, the real patriot, succeeds. His arguments are good; but his antagonist, Growler, too palpably betrays his own cause.

Rights of Man invaded; being an Exposition of the Tyranny of our India Governments. By W. H. Faulkner. 8vo. 2s. Jordan.
1792.

This attack on the India governments is in every part so apparently dictated by prejudice and partiality, that we can scarcely trust the author, even when he seems to be most correct.

A Preface to the History of Man, up to the Time of his Regeneration upon the Continent of Europe. Containing a Plan for extending the happy Influence of that Spirit of Regeneration throughout this Kingdom. By Herodotus Hodiernus. 8vo. 1s. Westley. 1792.

An ironical defence of Mr. Paine, endeavouring to prove, on his system, that religion and government are of little utility in the world. It is not, on the whole, executed very happily, though some points are pleasantly *hit off*, and some passages well parodied, with a few judicious remarks in a more serious strain.

A Letter to the Farmers and Manufacturers in Great Britain and Ireland, on the audacious Attempts of obscure and unprincipled Men to subvert the British Government. 8vo. 1s. Stockdale.
1792.

Our author very calmly expostulates with the farmers and manufacturers on the impropriety and impolicy of some late attempts to reform, in other words, to undermine the constitution. He endeavours to dissuade them from the effects of the artifices of modern patriots, by holding out the example of the distressed situation

tion of France; and by displaying, in proper colours, the folly and absurdity of the attempts of the present levellers.

A Word in Season to the Traders and Manufacturers of Great Britain.
8vo. 1s. Stockdale. 1792.

Some plain truths in favour of the constitution, and of contentment with our situation. We are glad to see one instance of real patriotism, and can faithfully commend the design and the execution.

CONTROVERSIAL.

Observations on a Letter from Lord Cornwallis to the Court of Directors of the East India Company; Published in the London Gazette of Feb. 1, 1792. 8vo. 1s. Debrett. 1792.

The author of the Observations finds much to render his prognostics gloomy in the general's letter, and much also to blame in his conduct. We trust that the event will be more fortunate than he seems to expect.

An Address to Dr. Priestley, containing desultory Observations on the general Inutility of Religious Controversies. By W. Pettman. 8vo. 2s. Evans. 1792.

The author is a skirmishing chasseur, who takes his aim in a desultory manner, and is sometimes successful. In plainer words, Mr. Pettman attacks Dr. Priestley on his opinions in general, following that author's indiscriminate style of assertion and manner of writing. He is not, however, a powerful antagonist, or a successful imitator.

A Letter to William Baker, Esq. from a Hertfordshire Freeholder.
8vo. 1s. Stockdale. 1792.

The Hertfordshire Freeholder very calmly expostulates with Mr. Baker for his political conduct, particularly for his endeavouring to disseminate discontent and dissatisfaction. He examines the necessity of a reform in parliament, shortly, but with ability and judgment.

An Answer to the Second Part of Rights of Man. 1s. 8vo Rivingtons. 1792.

This is a most unjustifiable attack.—A man of sense, reason, and judgment, chooses to oppose an itinerant without either, whose only merit is to speak treason impudently, and to talk nonsense plausibly. For shame, Sir—keep your arguments for those who can understand, and your reproofs for those who can feel them.

P O E T I C A L.

The Invitation, or Urbanity. A Poem. For the Benefit of a Sunday School. By the Author of Wensleydale, &c. 4to. 2s. Johnson. 1791.

This author has the merit of intending well; and hopes that

‘A song may win him who a sermon flies.’

He does not presume on his poetical abilities, and the severity of criticism would be exerted in a very unjustifiable manner, if applied to a writer, ‘who entreats all who know him to allow for the fading powers of ebbing life, in one who never had a self-interested view in any sentiment that dropped publicly from his pen.’

Poetical Thoughts, and Views; on the Banks of the Wear. By Percival Stockdale. 4to. 2s. Clarke. 1792.

In this desultory Essay Mr. Stockdale displays a liberal and independent, if not a highly poetical spirit. His sentiments appear to be dictated by sincerity; but his language is unequal, not always perspicuous, and sometimes more animated than accurate.

The first Book of the Iliad of Homer, verbally rendered into English Verse; being a Specimen of a New Translation of that Poet: with critical Annotations. 8vo. 1s. Debrett. 1792.

We noticed, in our review of Mr. Cowper’s Translation of Homer, that the poetical beauties of the original suffered great diminution by being too closely rendered, without proper attention having been paid to the different idioms of a dead and modern language. In a version like the present, almost entirely verbal, they totally vanish, as might naturally be expected. It, however, answers the author’s intention, who appears to have written it merely as a burlesque on Mr. Cowper’s, for being a too servile copy of the original.

John Bull’s Opinion; or, the English Ca Ira, a New Song. Written by Tom Thorne, no Esquire. 4to. 1s. Ridgway. 1792.

A palpable misnomer—John Bull always possessed sound sense and a little judgment. The present author is of a spurious race, descended from a-Dame de la Halle and a violent American democrat.

The Fair Pilgrim, a Poem. Translated from Dafydd ap Gwilym, a Welsh Bard, who flourished about the Year MCCCL. By E. Williams. Third Edition 12mo. 6d. Robinsons. 1792.

We know nothing of the former editions of this poem. It appears to be wildly descriptive of Morvid’s pilgrimage to St. David’s,

vid's, though with little choice of expression, or boldness of imagery. The last defect only can be ascribed to David ap Gwilym, the Welsh bard of the fourteenth century.

Elegy written in a London Church-Yard. 4to. 1s. Bell. 1792.

A feeble attempt to imitate Mr. Gray's well-known Elegy: the subject, the late comic actor Edwin; the scene, Covent Garden.—
'Seeing what we have seen, to see what we see!'

Lord Mayor's Day; or, City Pageantry; a Poem. With Notes illustrative and explanatory. By T. Touchstone, Gent. 4to. 1s. 6d. Ridgway. 1792.

Dull and prosaic. The chief part of this pretended 'poem' consists of the characters of the London aldermen. Where no passage can claim the meed of peculiar merit, there is little temptation to select a line.

The Brothers, a Politico-Polemical Eclogue; humbly inscribed to the Rev. Mr. Timothy and the Rev. Dr. Joseph Priestley. 4to. 1s. Debrett. 1792.

Dr. Joseph and Mr. Timothy Priestley are brethren only by nature: in religious tenets, and general conduct, they differ more than the most distant relations. We think this Eclogue might have been more pleasant, if, in the ancient style, each had been introduced in *corresponding* lines, expatiating on their different merits. As it is, our author is generally facetious, and often highly humorous. The following lines from Mr. Timothy Priestley are excellent.

' Ah Joseph, Joseph, to my voice attend,
Nor ever thus thy precious time mispend!
A short-liv'd reputation to attain,
Why wilt thou ever strive, and strive in vain?
Why rashly venture on a sea of Ink,
Where, wreck'd by tempests, thousands daily sink;
While death's dark images around thee swarm,
Why in a cock-boat weather out the storm?
Oft have I griev'd to mark how letter'd men
Expos'd the shallow reasonings of thy pen;
From thy proud throne of science and of taste,
Where thou, my Joe, thy little self hadst plac'd,
With aching heart have seen thee headlong hurl'd,
The wonder, scorn, derision of the world!
While rambling rhapsodies thy thoughts employ,
As carnal comforts are thy constant joy,
The Spirit's voice can no impression make,
Nor thy mad mind from its delirium wake.

Tho' thou, Apostate from the good old creed,
 Father to all the *modern mongrel* breed,
 With mingled pity and contempt canst view
Me, call'd of God, and my elected few;
 Believe me, Joseph, could ev'n *Burke* submit
 To read thy works, and to applaud thy wit,
 I'd scorn to change *my inch* of gospel fame
 For all thy boasted barb'rous yard of name !'

Instead of the immediately following reply, we shall select a better specimen of Dr. Joseph's language and opinions.

' They, who though fall'n on a fastidious age,
 Yet dare in truth's immortal cause engage,
 With philosophic spirit must oppose
 The gentle lash of friends, the scourge of foes.
 But he, whose brains with great discoveries teem,
 And still, like mine, produce some novel scheme,
 Tastes all the raptures of Elysian bowers,
 And finds his thorny paths bestrew'd with flowers !
 Oh, Tim, what force of language can explain
 My mingled sense of pleasure and of pain,
 When late, bare-breech'd, with well-bent tube apply'd,
 Close to my tub I stood, and gently sigh'd ;
 Then sighing said, " Like air of other kind
 " Could ventral air o'er water be confin'd,
 " One inch of this rare fluid to behold,
 " Pleas'd would I give an inch of *Shelburne's gold* !"
 Or could describe the transports of my heart,
 When now I caught and analyz'd — — !
 Hail blest philosophy ! By thee inspired,
 And with a ray of genuine genius fired,
 I've gain'd of public fame and honour more
 Than ever Presbyterian gain'd before !
 What though soon number'd with the mighty dead,
 Fate may lay low thy favour'd votary's head,
 To *my* transactions *thine* shall honour give,
 And *Doctor Joseph* with *Sir Joseph* live !'

N O V E L S.

Elvina, a Novel. 2 Vols. 12mo. 6s. Lane. 1792.

Elvina is a work which never rises above mediocrity, and sometimes sinks greatly below that standard. The part which relates to the heroine and Falkland is by much the most interesting, and perhaps the author has shown his judgment in carrying that connection no farther. The greater part is wire-drawn and insipid.

CR. R. N. AR. (V.) *June*, 1792.

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Anecdotes

Anecdotes of the Delborough Family, a Novel. By Mrs. Gunning.
5 Vols. 12mo. 15s. Lane. 1792.

Mrs. Gunning has been a novellist from her youth; but a more extensive career, greater experience in the manners of the world, and a fancy still warm and vivid, have rendered her last work greatly superior to all her former. The chief merit of the present volumes consists in the delineation of characters, among which lord Haverville, lady Selina Dangle and her sister, the duke of Angrave, young Harvey, and lord Greendale, are drawn with a bold but masterly and discriminating pencil. They preserve the distinguishing traits of nature; and, like well-drawn portraits, appear, from these circumstances, to be the representation of originals. In the conduct of the story, there is nothing to blame or to praise particularly: in general, it possesses merit, though not void of errors; and from the levelling view of nature, which experience gives, the novel-reader will be often disappointed in her presages. We must dismiss, therefore, Mrs. Gunning with applause; and, as her fire appears not to be decayed, we may express a wish of again witnessing its expanded flame.

Orlando and Lavinia, or the Libertine, a Novel. 4 Vols. By a Lady. 12mo. 10s. Wayland. 1792.

We cannot deny that the lady possesses some talents: they gleam occasionally and faintly; but the whole is trite, trifling, and improbable. This is the second instance we have met with, where the heroine, though the victim of seduction, is raised to the highest ranks. We mean not to say that, when the mind is not guilty, the faults of others should be imputed to the lady as crimes. But, when indiscretion is connected with the events, the lesson is by no means salutary; and we are a little afraid, that involuntary seduction may be sometimes confounded, in the weak female's mind, with voluntary indiscretion—'Pray you no more on't.'

Emily, or the Fatal Promise, a Northern Tale. 2 Vols. 12mo. 6s. Wilkins. 1792.

A tale without interest, probability, or common sense.—Heaven defend us from such trash; but Reviewers must wade through the most disgusting masses.

Fitzroy, or the Impulse of the Moment. A Novel. By Maria Hunter. 2 Vols. 12mo. 6s. Lane. 1792.

Mrs. Hunter seems to possess talents and acquisitions much beyond modern authoresses, or the ladies of the drama, with whom she ranks. Her language is easy and elegant; the adventures well conducted, and the denouement natural. Perhaps she has not involved her tale with sufficient art to render it highly interesting;

resting; and the characters scarcely start from the canvas with sufficient spirit. But, on the whole, her work is very pleasing and entertaining, and the little disquisitions, with which the narrative is interspersed, shew much ingenuity and no inconsiderable share of learning. We trust this will not be the last time that we shall meet the lady on this ground.

M E D I C A L.

An Enquiry into the Nature and Causes of Sickness in Ships of War.

By *W. Renwick, Surgeon.* 8vo. 2s. 6d. Evans. 1792.

Mr. Renwick, with his usual attention to the health of the navy, enlarges particularly on the different causes of diseases in ships; and proposes some useful means of avoiding them. In general, we find little that is new or interesting: in his situation, he might have known, that many of these sources of disease, particularly the causes of the bilge fever, were obviated in the ships lately fitted out, in the two last naval armaments. We suspect that our author has written enough.

The Art of Healing, by Thomas Marryatt, M. D. Twelfth Edition. 12mo. 4s. sewed. Mills, Bristol. 1792.

Dr. Marryatt's Art of Healing has been so long before the public, that any particular account of it would be unnecessary. Like Dover, whom he in many respects resembles, his prescriptions are bold, decisive, and often well directed; but the power of his remedies renders them, we think, exceptionable. In cases of danger, he advises applying to a physician; but, with such remedies at hand, if well applied, the danger would be soon over, or, otherwise, the application would be no longer necessary. In proper hands Dr. Marryatt's work will be valuable; but we cannot recommend it to people in general; for a slight mistake in the nature of the disorder, or the strength of the constitution, would be fatal. — His observations on the effects of combining remedies, though concise, are correct and judicious, and on the whole, his work, under proper regulations, is commendable: it contains many practical remarks of real importance.

An Essay, Philosophical and Medical, concerning Modern Clothing.

By *Walter Vaughan, M. D.* 8vo. 3s. Boards. Robinsons. 1792.

There are many important hints in this Essay, which we would recommend to the ladies, who chiefly suffer from ligatures too tight, and cloathing improperly chosen. Dr. Vaughan displays much learning in this work, and appears to have been equally diligent and attentive; but, in a medical view, he is sometimes a little fanciful; and, if his meaning is not obscured by the pre-errors, which are very numerous, we think frequently mistaken.

M I S C E L L A N E O U S.

The Character of Dr. Johnson. With Illustrations from Mrs. Piozzi, Sir John Hawkins, and Mr. Boswell. 8vo. 1s. Dilly. 1792.

A miniature of the late Colossus: the likeness correct, but unpleasing; the lines strong and harsh, and the colouring neither soft nor mellow. Whether an original, as is pretended, or a reduced copy from some lately painted whole-lengths, it is of little importance to determine.

Thoughts on the Necessity and Means of a Reform in the Church of England. By a Friend to Religion and his Country. 8vo. 1s. 6d. Johnson. 1792.

The usual hackneyed arguments against the conduct of the clergy, their education, non-residence, plurality of livings, and the alliance between church and state; with a plan of reformation, which, though not impracticable, will probably not soon be adopted.

A Report of the Proceedings of the Committee of Sugar-Refiners, for the Purpose of effecting a Reduction in the high Prices of Sugar, &c. 4to. 1s. Couchman. 1792.

This Report is highly advantageous to the cause of the sugar-refiners. They seem to have acted with spirit and propriety in resisting the exactions of the planters, and the monopolising spirit of the merchants. From the account before us, the manœuvres of the former seem to have prevailed too much in the late regulations of parliament; but we have been so long accustomed to the effects of contending interests, that we have learned never to determine from ex parte evidence. We own, that from our own knowledge we suspected what the sugar-refiners have said pretty plainly.

A Letter to J. Boswell, Esq. With some Remarks on Johnson's Dictionary, and on Language, &c. 8vo. 2s. 6d. Kirby. 1792.

The Postscript is longer than the Letter, and more unintelligible. In the Letter, after much incongruous rambling, we find some observations on different parts of Dr. Johnson's Dictionary; and as 'in opere longo, fas est obrepere somnum,' so our author, in a few instances, catches the Colossus napping. It is singular, however, that a critic on Johnson's Dictionary should have drawn his strictures from the abridged octavo, for there are many instances which show that the author had not read, or at least not understood, the examples adduced in the two folios. But though he has been fortunate in seizing some advantages, he often shows his own ignorance, and a disposition too eager and cavilling. The Postscript is about Mr. Pitt, the late lord Chatham, Henry IV. of France, &c. But the author's meaning is too high for our reach, or too deep for our plummet.

A Country

A Country Gentleman's Reasons for voting against Mr. Wilberforce's Motion for a Bill to prohibit the Importation of African Negroes into the Colonies. 8vo. 1s. 6d. Debrett. 1792.

These reasons are short, judicious, and satisfactory: the great bulk of the pamphlet consists of extracts from the evidence. The extracts are partial; and, of course, though they might serve the purpose of an orator, they add little to the force of the argument in the closet.

The strange and wonderful Predictions of Mr. C. Love, Minister of the Gospel at Lawrence Jewry, London. 12mo. 6d. Sael. 1792.

Walk in gentlemen!—the whole is dog cheap. You will know things, past, present, and to come, from Mr. Christopher Love, Mr. Peter Jurieu, Mr. Joseph Davis, and Robert Nixon, the Cheshire ideot. We only regret that the French king had not known of Mr. Jurieu's prophecy, for it would undoubtedly have prevented the meeting of the *etats generaux*.

Le Livre de la Nature, ou le vrai Sens des Choses expliqués & mis à la Portée des Enfans. 12mo. 1s. Chalklen. 1791.

A pretty little book for children, instructing them, from the different natures and qualities of brutes, what to avoid, and what to follow. It is, however, too simple for the French scholar's school-book, since those who want to attain the knowledge of a language, are, in general, too far advanced to bear such childish tales.

Proclamation. 4to. 6d. Owen. 1792.

A Proclamation against the French Revolution, and the French emigrants.

A Review of the political Principles of the modern Whigs. In a second Letter addressed to Lord Sheffield. By the Rev. J. Alley, L. L. B. M. R. I. A. 8vo. 2s. Debrett. 1792.

By modern Whigs our author means not the respectable members of opposition, who claim that title, but the sect of Levellers, who by inflammatory publications, feasts, riotous meetings, and seditious resolutions have, for the two last years, endeavoured to disturb the public peace. These he particularly attacks in their strong holds, in their first principles, in the foundation of their arguments; and, in general, combats with success. These flimzy tenets have, however, been so often assailed, that the world begins to see their weakness, and we may be allowed to take leave of Mr. Alley, with our thanks, and with our praises, which, though not wholly unreserved, we should limit only by a very few inconsiderable exceptions.

Farther

Farther Observations on the Discovery of America. Brince Madog ab Owen Gwnedd, about the Year 1170. By J. Williams, L.L.D. 8vo. 1s. White and Sons. 1792.

We may be pronounced fastidious, when we say that the proofs of the existence of a tribe of Welsh Indians in America, derived from the followers of Madog, a prince of the twelfth century, are either too vague or too particular. But so it is. If we wanted to disprove their existence, we should select the latter, and show, that as this colony has been supposed to be so long known, the continuance of the dispute is a proof, that there is no foundation for the report. If we wished to show on what vague and uncertain grounds, the mind willing to believe would build a system, we should prefer the former. On the whole we would not decide; but, even on the evidence before us, we strongly suspect that no race of this kind exists in America: individuals only have been seen, and individuals of every nation may be found in the internal parts of America.

The Jockey Club; or, a Sketch of the Manners of the Age. 8vo. Part II. 4s. Symonds. 1792.

The applause which attended the first part of this performance seems to have intoxicated the author, and he scatters his abuse with little discrimination and no gentle hand. Mr. Sheridan and the marquis of Landsdowne are almost the only persons to whom he is complaisant, forgetful of the well-known line, that,

‘ Praise undeserved is censure in disguise.’

As it is more pleasing to copy panegyric, though undeserved, than abuse, we shall transcribe a part of the character of the marquis, whose extraordinary talents as a statesman the world just saw, whose success no one witnessed, and of whom it may be justly said, that he did a good thing in the worst manner.

‘ Incredible pains have been taken to poison the public mind, and to render unpopular a man who, on every great constitutional question, has proved himself the liberal, eloquent advocate of the people’s rights; and who, unlike some that could be named, having once avowed a popular principle, has made his best effort to carry it into execution. A zealous friend of toleration, a warm supporter of the necessity of parliamentary reform. Every scandalous epithet, and all ignoble artifices, have been employed to brand a reputation which, in every impartial point of view, rises as superior to the reputation of those who thus vilely calumniate him, as light is preferable to darkness. It would not, however, be difficult to trace the source of all this calumny.

‘ We often have had cause to condemn the infamous practice of
certain

certain persons devoted to particular parties, who, to promote their own selfish schemes, are unwearied in their labours to decry all men whom they conceive as obstacles or enemies to their completion. Any man who has ever had the courage to stand forward, and arraign the unprincipled measures of themselves or champion, has never failed to draw down on himself, the whole collected battery of their persecuting resentment; and when once their choler is raised, it is an invariable maxim with them, never to forgive. "Inimicitiae eterna."

'The patriotism of L—d L—d—wne was very differently composed from that of his assailants. He disclaimed and abhorred those motives which the others unblushingly avowed. The honours and emoluments of his office were a very secondary consideration with him, when set in competition with a sacrifice of principle. Hence, he rejected and detested the coalition, while the declared object of that coalition was gloried in by its authors, as the only means of securing their places, and (to use their own words,) as the means of ensuring to themselves the whole power of government, "that of two evils, it was necessary to chuse the least;" which was to join the common enemy.'

It is a little surprising, that not a word is said in this place of the cause of his opposition to the coalition. He could not stand alone, and no one wished to coalesce with him.

The Interim; or, Thoughts on the Traffic of West India Slaves; and on some other Slaves, not less worthy of Compassion; with an Address to Mr. Wilberforce. 8vo. 1s. Johnson. 1792.

A curious and hasty work of an author of fourscore. He professes his wish to meliorate, at least, the condition of the negroes, or to abolish slavery, and to relieve the English negroes, as he styles the inferior clergy. In his answer to Mr. Burke, and his address to Mr. Wilberforce, he says nothing new: indeed his reveries are truly his own; and having, as he remarks, read little or nothing on the subjects he treats of, it is not surprising that in what is crude, or what is otherwise, he should have been anticipated.

R E L I G I O U S, &c.

A Sermon on Church Discipline; being an Enquiry how far the present National Clergy are to be justified in their Departure from the Strictness and Severity of the Primitive, and of the early reformed Church. Preached at the Cathedral of Norwich, June 17, 1791. By T. Jeans, A.M. 4to. 1s. Robson. 1792.

Mr. Jeans, in this excellent discourse, points out the source of that strictness and austerity of manners which distinguished the first Christians, and the reformers of the church, from the errors of Popery. From this examination he shews that, as the causes are not at present equally forcible, the present conduct of the respect-

able ministers of the church of England is in itself defensible, and more likely to be of service in promoting the cause of true piety and sound morality.

A Sermon on Duelling, preached before the University of Cambridge, Sunday, Dec. 11, 1791. By T. Jones, M. A. 4to. 1s. Cadell. 1792.

We give Mr. Jones the fullest credit for a pious and moral Sermon. But, in his chief arguments against duelling, he is guilty of some errors. There are undoubtedly crimes which no law can reach; and duelling has corrected the ferocity of manners, and rendered conversation more polished, as well as less offensive.

Reasons for Unitarianism; or, the Primitive Christian Doctrine. Addressed to the serious Consideration of the Inhabitants of St. David's. By a Welsh Freeholder. 8vo. 2s. 6d. Johnson. 1792.

The Welsh-freeholder leaves no mode of attack unattempted, in his combat with Dr. Horsley: he returns to the charge with a spirit unabated, and with ardour unallayed. He now descends into the Arena of polemics more decidedly, and quits the narrow ground, which he formerly occupied, for a more extensive field; nor, in these theological questions, do his shrewdness or his judgment forsake him. After glancing at the opinions of the heathen world, he examines the doctrines taught in the Old and New Testament. These he considers to be wholly unitarian, including the doctrine of the divine mercy; the resurrection as the sole ground of a Christian's hope of a future life, without any interval of a conscious state of activity and enjoyment between this life and the last judgment. If such are the doctrines of Christ, it is next necessary, in his opinion, to trace the source of the different corruptions; and to show that, on the footing which Christianity should, according to the unitarian system, rest, it is not less valuable and less interesting. To this is added, a short account of unitarianism, in its present state. We shall not pursue the Freeholder more particularly, because very few of his arguments are new: he has urged those of his predecessors with force and address; nor do we perceive that he has, in any instance, misrepresented those of his opponents.

C O R R E S P O N D E N C E.

A Buckinghamshire parson may be assured that the Index to the *Critical Review* is in great forwardness; and will be published as soon as the nature of such an arduous task will admit.

